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10 CENTS

Flash of Light

A HIKER WAS CAUGHT far from shelter in a terrific thunderstorm. Faced by a whole night of wandering and exposure, he desperately tried to find a pathway that would lead to safety.

"I made the most of the flashes of lightning," he explained later. "By what I could see in the lightning flash I moved slowly ahead. They almost blinded me and would have left me even more helpless, but I watched each time to see how objects stood out and so marked my course for the next advance. By a series of pauses and rushes, I got home."

"IT WAS A PARABLE to me," he added. "Some days we can go on blindly, doing our routine job. But there come some rare moments when duty stands out as in a lightning flash and all other things fall into their true relation. I am learning to make the most of the flashes."

Most good men and women have found help along life's road by taking advantage of the moments of light—flashes from on high that made uncertain duty suddenly clear. They may come only seldom, but they are precious.

—H. E. ZIMMERMAN

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Carl A. Warden is comptroller and Dr. Edmund F. Wagner treasurer of the United Lutheran Church. Dr. Wagner is president of the General Realty and Utilities Corporation of New York. He was recently re-elected president of the ULC's Common Investing Fund which reported assets of more than $5 million entrusted to it for investment by boards, agencies, auxiliaries, synods, institutions and congregations of the ULC. (*PRT photo*)

Berlin bishop assails Reds' campaign against church in East Germany . . . Biggest first-day crowd greets Graham at San Francisco . . . Southern Presbyterians urge end to race bias . . . Jerusalem hospital burns

THE CHURCH IN THE NEWS

Dibelius asks showdown

The Red rulers of Germany's East Zone must give "a clear answer whether practicing Christians can still live in East Germany without being deprived of their essential rights," Bishop Otto Dibelius declared in his report at the opening session of the synod meeting of the Evangelical Church in Germany (EKID) in Berlin on April 28. The valiant bishop of the Berlin-Brandenburg Church, who will be 78 on May 15, is chairman of the EKID Council. He has been leader in demands for religious liberty in the East Zone and a chief target of Soviet attacks.

Ten million East German Christians have suffered "severe afflictions" because of the Red anti-church campaign, the bishop said. Students have been "pressured either to renounce their faith or leave the universities," he charged.

Difficulties are cited

The East German government is systematically developing a "counter-church" by promoting atheistic clubs and by replacing Christian baptism, marriage and funeral ceremonies with its own rites, Bishop Dibelius said. In addition, the government is trying to force boys and girls to participate in youth dedication ceremonies, atheistic counterparts of Christian confirmation.

"The church would not fuss about these dedication rites," the bishop continued, if it were not for enforced participation "through means of state power and unprecedented pressure on children and parents. Nobody outside the Soviet Zone can imagine how great this pressure is and what afflictions it brings upon families . . . The church will continue to uphold freedom of faith and conscience as an inalienable demand."

Red spokesmen reacted to the bishop's address with heightened hostility. Albert Norden, East German Communist Party secretary, called him a "false shepherd" who "officiates as a Protestant NATO pope." Red newspapers said his address "climaxed anti-Soviet Zone provocations of the EKID." The Reds had earlier threatened to divide the church by clamping down their Iron Curtain. German Christians had firmly pledged their efforts to avoid this since the church is one of the last institutions that spans both East and West Germany.

EKID condemns atomic war

The synod agreed to name two major commissions—one to study the chaplaincy agreement for the West German armed forces and the other on "The Church and Education."

Restudy of the chaplaincy was approved despite protests by Bishop Dibelius, Bishop Hanns Lilje, and others. Those who favored it suggested that control of the chaplaincy arrangements might be handled by West German area churches alone, thereby freeing churches in the East Zone from any responsibility.

Youth dedications were expected to be

a major concern of the 52-member commission on education. Recent ban on religious instruction in East German high schools and colleges would also be up for consideration. A third problem for the commission would be the edict that East German schoolteachers must be able to instruct scholars in "dialectic materialism" or Marxism—a requirement that would bar Christians from holding teaching posts.

Atomic war is "irreconcilable with mankind's conscience before God," the synod declared in a resolution. It asked all world powers to promote general disarmament and discontinue atomic tests. In the debate on the resolution, Bishop Lilje commented that it showed that the church doesn't seem to know any more than the rest of the world how to find its way out of the "atomic dilemma."

Graham Crusade opens

More people jammed San Francisco's Cow Palace on Sunday afternoon, April 27, than attended the Giants-Cubs game at nearby Seals Stadium. The Golden Gate's first Sunday major league baseball game had unusual competition—the opening rallies in Billy Graham's eight-week San Francisco Crusade.

An afternoon crowd of 18,000 squeezed into the Cow Palace while 5,000 more stood outside. Police estimated that another 2,000 carloads had turned back because of a six-mile traffic tangle. At the evening rally, 14,500 were present.

Hailing the throng—a record opening-day attendance for any Graham crusade—the evangelist termed it "an indication of the spiritual hunger afflicting the world and particularly the San Francisco Bay area." He said, "We are picking up where we left off at Madison Square Garden last September." Dr. Graham's 16-week crusade in New York had a total attendance of more than two million.

Asks mature commitment

"Pagan, sophisticated old San Francisco" is in for a "great religious awakening," the evangelist promised. Holding a Bible over his head, he said, "The only answer to our problems is this."

DR. GRAHAM SPEAKS TO CROWD OUTSIDE COW PALACE
An overflow 5,000 heard message while 18,000 waited inside

Although 300 came forward at the opening rally to "dedicate themselves to Christ," Dr. Graham said that he hoped all such commitments would be the result of mature deliberation, rather than emotionally inspired impulse. Each person who came forward during the meetings would be interviewed by trained counselors before he is listed as "committed to Christ," the evangelist said. Rather than come forward impulsively, Dr. Graham suggested, "it would be better to attend several meetings and think it over."

Aim of the crusade would be to lead unchurched people to commit their lives to Christ, thereby strengthening all the Christian churches in the Bay Area, Billy Graham stated.

Presbyterians bar bias

Southern Presbyterians, meeting for their 98th General Assembly late last month at Charlotte, North Carolina, beat down efforts to censure the church's Council on Christian Relations. Presbyteries from Mississippi, Alabama and South Carolina had attacked the council for giving "needless offense to many loyal and intelligent members of the church" by its stand against racial segregation and its "too liberal" views on other social issues. By a 288-124 vote delegates backed the council and approved its report.

The report opposed the use of church buildings as classrooms to circumvent compliance with the U.S. Supreme Court decision outlawing segregation in public schools. It also stated that a Christian's conscience "cannot rest content" when people are denied full citizenship rights because of race or color and condemned "all organizations, hooded or otherwise," which seek to take the law into their own hands.

In another action, the delegates voted to liberalize the church's stand on remarriage of divorced persons. Ministers may officiate at such ceremonies if "satisfied . . . that the new marriage is in full understanding of the meaning of Christian marriage" and if both parties "manifest penitence for sin and failure in the past." The change must be approved by three-fourths of the denomination's 83 presbyteries before becoming effective.

Harvard widens church use

A claim that a Jewish couple had been refused permission to get married in Harvard University's Memorial Church stirred a campus controversy last month. Although the claim was later tempered, charges and countercharges enlivened the campus paper.

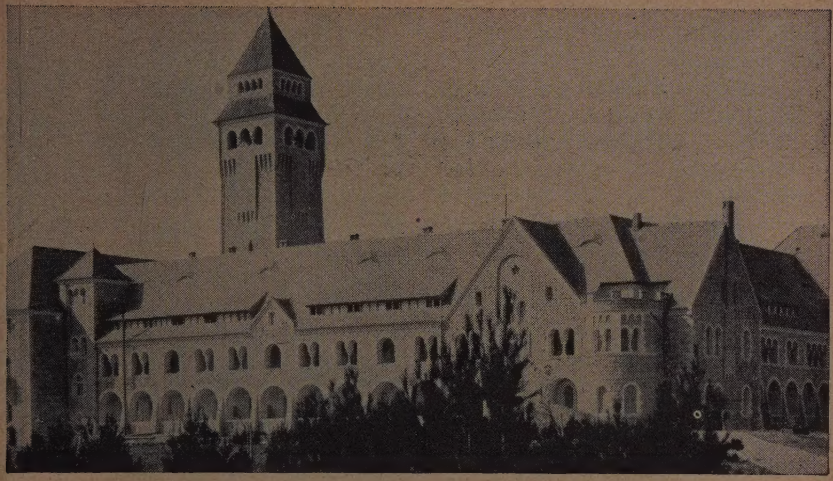
Dr. Nathan M. Pusey, Harvard president, entered the argument by asserting that "Harvard's historic tradition has been a Christian tradition and although Memorial Church is not considered as affiliated with any one denomination it has always been thought of as a house of Christian worship."

After faculty members had presented a petition to the university administration, the governing board accepted a recommendation of Dr. George A. Buttrick, chairman of the Board of Preachers at the church, to allow its use "on certain occasions" for private ceremonies by non-Christian clergy. The board noted "the complex society of contemporary Harvard" in relaxing its traditional policy.

Fire guts Jerusalem hospital

Augusta Victoria Hospital on the Mount of Olives in Jerusalem, operated for the past eight years by the Lutheran World Federation, was partly destroyed by fire on April 25. No casualties were reported.

More than 3,000 persons, including



DAMAGED BY FIRE
Augusta Victoria Hospital atop Mount of Olives near Jerusalem

2,000 Jordanian soldiers, fought the blaze for seven hours, press dispatches said. Troops machine-gunned a water tank atop the hospital so the cascading water would help fight the flames. Nurses and staff members carried babies to safety. All 400 patients were removed from the building. Police investigation indicated that the fire started in a children's ward.

Badly damaged by the blaze was the Chapel of the Ascension, considered one of the most beautiful Protestant churches in the Near East. Incorporated into the hospital building, the chapel had walls of matched marble encrusted with mosaics. The ceiling was also covered with mosaics.

The hospital, built in 1908 by Kaiser Wilhelm, was first used as a rest home for missionaries and Christian workers. After the first World War, it became official residence for the British High Commissioner and later a military hospital. Since 1948 it has been in a demilitarized area under United Nations protection.

Religious teaching endorsed

Public schools should teach fundamental principles of religious faith in God "and the consequences of such faith in life," a policy statement issued by the Church Federation of Greater Chicago urged. The 10,000-word document had been prepared in a three-year effort by the federation's 50-member Commission on Religion and Education.

Schools must recognize that "true moral, ethical and spiritual values are religious values," the statement said. "God is the ultimate sanction for moral and spiritual values in life" and the small minority which does not admit God as "the living reality of life" should not be permitted to veto such recognition.

The statement distinguished between a "functional" approach to religion, which it said has a proper place in public schools, and the "sectarian" approach of a particular faith, which "must be left to the churches and homes." Through this distinction, schools can take a posi-

tive attitude toward religion without becoming involved in theological controversy, it said.

Interest in the statement was expressed by the American Civil Liberties Union, which scented an "intrusion of the state or its institutions in religious matters." Religious instruction "is the job of the church and the home," declared Kenneth Douty, Illinois ACLU director.

Priests order pupils out of school

Pastors of eight Roman Catholic parishes in Bloomfield and Glen Ridge, New Jersey, have instructed parents of senior public high school students to permit them to leave their classes without formal excuses May 13 and 14 to attend a religious retreat at a Roman Catholic church.

The action was taken after school boards in the two communities refused to grant excused absences to the seniors on those two days. The third day of the retreat — May 15 — is Ascension Day. Under state law students can be excused from classes on that day for religious reasons.

The letter sent to parents of the Roman Catholic children said that parents have "the duty and the right" to educate their offspring and that this right takes precedence "over any right of civil society or the state."

George B. Welle, president of the Bloomfield Board of Education, said he was amazed "that any group dedicated to the teaching of religious principles and a moral code would instruct its members to defy the regulations of a legally constituted body." Bloomfield's school superintendent, Dr. Henry T. Hollingsworth, added that he did not think he would "see the day when the clergy would urge boys and girls to defy authority, particularly when it has a definite legal basis."

Parents organize

The two school boards were "frustrating the exercise of our authority," a hastily formed Parents Committee for the High School Retreat at Sacred Heart Church charged. Children who attended the retreat should be given excused absences, said Mrs. Frank M. Galioto of Bloomfield, committee chairman. Roman Catholic children in high school should also be excused all day May 15 (Ascension Day), she said.

"Moral training is the special domain of parents and church," the committee's statement said. "We as parents have incontestible priority and responsibility over any public school authority for the development, training and education of our children."

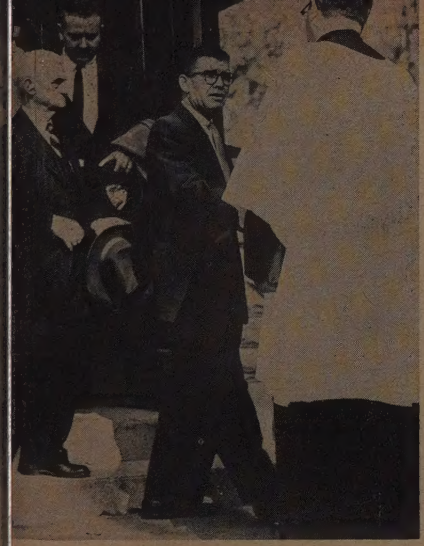
Protestant clergymen through the Bloomfield Ministers Association affirmed support for the education boards' policies. The ministers suggested that churches should conduct services on religious holidays after school hours, with school authorities co-operating by eliminating extra-curricular activities on those days.

Melish eviction ordered

With the coming of spring, the battle of Brooklyn Heights reopened.

For nine years factions of Holy Trinity Episcopal Church had been embroiled in conflicts involving 83-year-old Dr. John Howard Melish; his son, the Rev. William Howard Melish, who had been accused of "leftist" activities; and Bishop James P. DeWolfe of Long Island.

The bishop had last year "installed" Dr. Herman Sidener as rector to replace the younger Mr. Melish, who had served as "supply priest" since his father's retirement in 1949. A series of incidents including much lock-changing and rival services impelled the bishop to order the church closed last July.



PRIZE-WINNING PHOTO
Scene at church door after service won top award in Episcopal Church contest

Last month Bishop DeWolfe announced that the church would reopen on May 4. At the same time, Dr. Sidener got a court order to evict the Melishes from the rectory. Dr. Melish, rector emeritus of the church which he had served for 45 years, had at the time of his resignation been given permission to stay in the rectory as long as he wished.

Action called illegal

Rallying to Dr. Melish's support were 110 Episcopal clergy, including five bishops and two diocesan chancellors. They filed a brief as "friends of the court" as the aged rector asked the Brooklyn Appellate Court to prevent the carrying out of the eviction order.

The court order evicting the rector was a "flagrant departure" from due process of law, the brief charged. When a person is to be deprived of his home, he should be made a party to the proceedings and be given a hearing, the signers charged. This had not been done for Dr. Melish, they said. Signers included bishops from Michigan, Utah, Pennsylvania, Virginia and California.

The eviction order had included the family of the Rev. William Howard Melish. The younger clergyman said he was living at the rectory, which has been his home for 54 years, as the "guest of my father." Later he said he would promptly move out of the rectory in order not to "confuse or becloud the just claim that my father has."

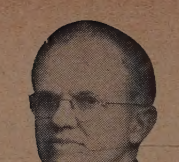
Also at issue in the dispute is Holy Trinity's endowment fund of more than $400,000. The fund is now jointly administered by trustees representing the Melish faction and the bishop's faction in the congregation.

And so forth

Dr. Willem J. Kooiman of Holland, Dr. Theodore G. Tappert of Philadelphia, and Dr. Lowell C. Green of Herreid, South Dakota, will be lecturers at the September Luther Institute at Luther College, Decorah, Iowa. Topic will be "The Mature Luther."

Sponsors of refugees cannot be held "forever responsible" for debts incurred by the immigrants, New York's Appellate Court ruled. The ruling upheld a favorable verdict obtained by a New York couple. Lutheran Refugee Service and other voluntary agencies had entered the case as friends of the court. The agencies held that after immigrants became eligible for citizenship the sponsor's responsibility had been discharged.

Lutherans in the world today total 70,753,389, the Lutheran World Federation reported this month. The figure represents about one-third of world Protestantism.



WASHINGTON

By ROBERT VAN DEUSEN

SUMMIT MEETING

RUSSIA AND the western powers are still jockeying for position on the question of a summit meeting of heads of state. In response to the Russian propaganda barrage, and under pressure from our own allies, U.S. officials reluctantly accepted the probability that such a meeting will be held. But the western powers are still at odds with Russia over what should happen at such a meeting, who should attend it, and what steps are necessary to prepare for it.

TALKS IN MOSCOW which were supposed to lead up to a Foreign Ministers' meeting preceding the summit meeting were stymied by a new Soviet tactic. Instead of conferring with the American, British, and French ambassadors as a group, Gromyko insisted on seeing each of them separately. When the western governments objected to this, Russia proposed that in order to make the "sides" equal, the ambassadors of Poland and Czechoslovakia be included in the talks.

This was in effect a scrapping of the "Big Four" concept which carried over from World War II, substituting a new pattern of numerical equality of representation between East and West. If the West should accept this shift at the ambassadorial level, the logical sequel would be to have Poland and Czechoslovakia represented at the Foreign Ministers' meeting and at the Summit Conference.

Discussion of Issues

ANOTHER BASIC difference between Russia and the West is the insistence by the U.S. that a summit meeting, if it is to do any good, must deal with questions of substance on which there is some chance of coming to an agreement. The U.S. feels that a conference at which there is no progress toward a solution of basic problems would become merely a sounding-board for propaganda and would intensify the cold war.

In preparation for a summit meeting, the U.S. has held out for a meeting of Foreign Ministers which would map out in advance some of the agreements which could reasonably be expected to result from a meeting of heads of state. In order to make that possible, American officials wanted the ambassadors of the Soviet Union and the western powers to examine the positions of their governments on the major questions at issue between them, and to discuss what areas of agreement might be achieved at the Foreign Ministers' meeting.

Russia, on the other hand, wanted the ambassadors to limit themselves to deciding the time, place, and invitation list for the Foreign Ministers' meeting. They would have the foreign ministers choose the time, place and composition of the summit conference and decide on agenda items without trying to arrive at any agreement as to substance.

The reunification of Germany and the status of the Soviet satellites are such touchy issues that they probably won't even get on the agenda. But the halting of nuclear tests and the use of outer space seem to be areas which would profit by previous discussion so that some agreement might be reached at the summit meeting. If Russia rigidly refuses to agree to preliminary negotiation, it is still possible the summit talks may be called off

Missioner Schmalenberger at midnight outside Al Capone's former hangout

Downtown Cicero is no ideal territory for extending the outreach of the Lutheran church. But evangelism, a ULC congregation learned, can help lay the foundation for a bright future

Gethsemane Stands Its Ground

YOU'RE TAKING a calculated risk when you hand out religious pamphlets in the red-light district of Cicero, Ill. The young man who stood at midnight outside Al Capone's old hotel knew that the clerical collar wouldn't be much protection against a punch-happy passer-by.

But Jerry Schmalenberger, 24-year-old Hamma Divinity senior, wasn't concerned about safety. The clerical dress, he thought, might attract curiosity and induce some people to read the leaflets he gave to whoever was willing to take them.

The leaflets contained an invitation to attend evangelism mission services at Gethsemane Lutheran Church during Holy Week. It isn't sure that people who received the invitation on the neon-lit street ever made it to Gethsemane Church. But the fact that the church even extended an invitation to them is significant.

Gethsemane Church was organized by Dr. William A. Kiser in 1912. The congregation grew slowly. The meeting place was at first a store room, later a

By ROBERT E. HULDSCHINER

The time is 9:15 P.M. and lay visitors listen carefully as Jerry Schmalenberger briefs them for their task. The job, he warns, will not be easy in this inner-city area.

portable chapel, then a bungalow. In 1938, Gethsemane built a basement auditorium. It underscored its confidence in the future by putting up a stairway that led to what would be the main entrance to the church if and when they could build it.

For 16 years, the nine steps of the stairway led up to nothing. But in February, 1957, Gethsemane dedicated a $200,000 church on top of its basement auditorium. The stairway now fulfilled a purpose.

The problem Gethsemane faced was to decide what purpose its new church would fulfill. It was a complex problem.

CICERO is an industrial annex to Chicago and has had its share of national publicity as a hotbed of gangsterism and race violence.

Gethsemane is in the heart of the city. The neighborhood is predominantly Roman Catholic. Members of the church are growing older. Their children marry and move to the suburbs. New members, mostly employees of large industrial corporations, are always subject to transfer to other parts of the country. They live in rented apartments, ready to move on when the travel order arrives.

This is the kind of situation which has led some congregations to look for greener pastures—a quiet spot in the residential suburbs. Gethsemane decided to stand its ground. This meant, as the present pastor, Charles R. Fisher, told his congregation, that "we must gear our activities to serve a fast-moving population."

First item on the list of activities was an evangelism week. The mission was more than a membership drive. It was primarily aimed at reactivating the congregation from within. Holy Week was chosen to underscore that aim.

IT TOOK THREE MONTHS to prepare for the event. Many members were reluctant. Confessed one: "I wouldn't have signed up for the lay visits committee if I hadn't

And some more instructions: Evangelism Committee Chairman David Foreman explains to the congregation what the mission is meant to achieve in Cicero.

felt that I had to. But during the mission my feelings changed. I got to know so many of our members as more than names tagged on faces. Working together as a team, the congregation seemed closer together than ever before . . ."

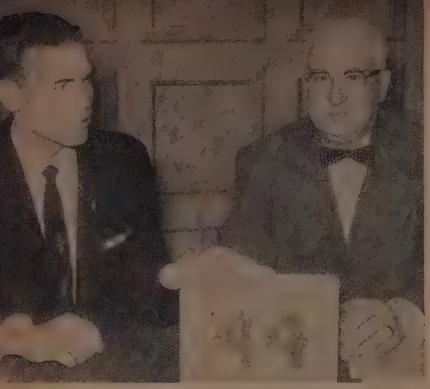
As the membership closed ranks, the sense of urgency to extend the outreach of the church grew stronger. There was dramatic evidence of a need for reaching newcomers "as soon as they close the moving van doors." David Foreman, chairman of the congregational evangelism mission committee, stood at the lectern of Gethsemane the Sunday before the mission started to outline the program. The next day he was transferred. He was on his way to Georgia when the mission started.

Busiest man was the missioner. Jerry Schmalenberger will not much longer qualify as a layman. He has completed his second year at Hamma Divinity School, and is the Ohio Synod's director of camping. He is young and said what he had to say with simple forcefulness.

And he was everywhere. He talked to the visitation teams at 9 P.M., to the church council at 9:30, was out on the streets to distribute leaflets until 1 A.M., was guest on a 6:45 A.M. television show over NBC, appeared on a radio show a little later (he was scheduled for a five-minute interview, stayed on the air for 45 minutes), was on hand to greet visiting Synod President Howard Weeg in the afternoon. Jerry wasn't alone on that occasion. His young wife, Carol, was at his side. And President Weeg was not the only visitor from the synod office. Evangelism Secretary George McDonald, a former corporation executive who has been serving the church full-time since last fall, came along too to see how the lay evangelists were doing.

The congregation was carried along

Evangelism is constant witness, Jerry tells members and visitors at Gethsemane—and a prayer chain continues through the night (below) to emphasize this basic fact.



In the morning, Jerry is guest on Everett Mitchell's TV show emanating from Chicago. Mitchell, a prominent ULC layman, helped to publicize Gethsemane's mission.

by Jerry's enthusiasm. A "prayer chain" held at the church from 10 A.M. on Saturday to 10 A.M. Sunday never broke. One-third of the membership (506 confirmed, 304 communing) took active part in the program. And 29 members, long affiliated with the church, discovered that they wanted to know more about the denomination to which they belong and signed up for the pastor's class of instruction for new members.

"We have found ourselves as a church," said Pastor Fisher. At the same time, Gethsemane found out a lot about the community in which it lives. It discovered that action is necessary to keep a city congregation from dying out. One member, long inactive, told lay visitors: "I lost touch with the Lutheran church. I'm a Roman Catholic now."

But newcomers were eager to accept the invitation to the mission. Among them were two Japanese families. For some it was the first contact with Lutheranism. The mission service on Holy Thursday evening ended with Communion. "We had our largest number of visitors that evening," Pastor Fisher reports. Guests were told that they would have opportunity to see how the Lord's Supper is being administered in a Lutheran church.

"They showed great interest," the pastor wrote, "and we had no trouble with visitors or non-members as far as the

Visitors to Gethsemane are Synod Evangelism Secretary George McDonald, here shown with the congregation's chairman of lay visitation, Herman Roeder . . . .

. . . . and Synod President A. Howard Weeg, greeted by Jerry and Carol Schmalenberger, who told him that attendance at the mission services was steadily increasing.

administration is concerned. We explained the Lutheran stand on the sacrament and let it go at that. In the question-and-answer period, visitors asked many questions."

A NUMBER of conclusions could be drawn from interviews with visitors. "We are revamping our church school material," Pastor Fisher says. "We are starting two adult instruction classes, one on fundamentals of the Christian faith. We have found that our schedule of services is inadequate. It will be revamped. Instead of locking up the church after services, it now stays open at all times."

And, he concludes, "we had a good mission. I don't say this by looking at charts and figures. A successful mission cannot be measured any more than you can measure a man's faith. It was successful because it taught us how to do the real work of the church. What will follow will prove that we have learned well. The training is over. Now we're ready to fight for Christ."

Visitors are greeted at entrance to church by the chairman of the congregation's hostess committee, Mrs. Eleanor Kuzel. All guests were made to feel at home . . . .

Pastor Fisher, at Gethsemane since last fall, preached at the final rally on Easter Sunday. The mission's success, he said, would hinge on the church's future action.

. . . . And after the services, informal contacts among members and visitors were made easy by a "coffee hour" which helped create a spirit of fellowship among all.

It's Our Farm Now

By MARJORIE VANDERVELDE

It takes hard work and headaches to pay for a farm. But a farm family finds joy in living with the sun and wind and rain—and God

IT WAS ONE of those big days of a lifetime. You can count days like that on the fingers of one hand. We had paid the final installment on our farm!

Perhaps I should say the farm had bought itself (it must get awfully tired paying for itself over again for each new owner). It was the fertile soil, along with sun and rain and our tending, that had done the trick. Certainly it would be presumptuous to claim that we, alone, had paid the bill. There had been a three-way partnership, God, the good earth, and our willing hands.

In the midst of our jubilation, Neighbor Brown dropped in to borrow a tractor for the day.

"BUT WHAT has your farm cost you?" he countered when we told him why we were celebrating. "I don't mean in dollars, but in gray hairs, backache, worry?"

What an unhappy thought that was, tossed into the gay atmosphere! For a moment it had its intended, negative effect. What had our acres cost in wear and tear on us?

Having an analytical mind, of sorts, I sat down in the shade of one of our trees to weigh the negative against the positive. Possibly the years of farming had demanded a certain toll. But, try as I would, it seemed difficult to make any unhappy claims against the land. My eyes kept wandering to the top-most branches of the trees, silhouetted against an azure sky, and my heart kept singing that those branches were *ours*. Today we had made the final payment on them—and the ceiling of blue above, too!

This must be the same mood that engulfs every farm couple when the final payment has been made on their land. Truly, it isn't the kind of pride that goes before a fall, but a justifiable feeling of accomplishment, by the sweat of the brow.

Maybe that was what Neighbor Brown had meant. Too much sweat, too many daylight-till-dark days. But these were no liabilities. The early morning hours are the dewy jewels of the day. They hold rare treats in the dawn bird chorus, and the age-old thrill of seeing the sun creep up above the mysterious horizon!

WE HAVE HAD the satisfaction of watching three small boys, with pet duck and pony at heels, grow up on the farm. They learned early that as a family we work and play together, partners with nature.

They have known the smell of freshly cut hay, the glimmer of sun on ripening grain as it sways in the breeze. They have loved the woodsy corner of the farm, where wild flower perfume and songs of birds have meant more to all of us than any money crop it might have produced.

I have the feeling that passers-by have enjoyed these lovely intangibles.

AFTER THE first flush of ownership had worn off, we began to develop a more balanced perspective; to realize that only the land is permanent. We merely have been given the privilege, and the pleasure, of tending it during the span of a lifetime.

For a few short years the perfume of the plum blossoms along the line fence is to be ours, and gladly shared with any who have the gift of noticing. Then, shortly, we will be only a memory. But the land will still be there, patiently caring for other "owners" who will, in turn, find themselves only transients. It is part of a great plan.

But my mind keeps wandering back to Neighbor Brown's question about what the farm has cost us, aside from money. And the answer keeps coming, from a full heart, in the form of another question, "What has our farm given us, through the years?"

That one is easier to answer.

We Don't Have to be Like Everybody Else

We can be thermostats, doing something about the temperature of our time, instead of merely reacting like thermometers

SOME TIME AGO Eugene Austin told of how his little girl came home from school one day and said, "Daddy, why does our family always have to be in the minority?" That's a problem for many of us these days. How can we maintain our point of view when it is not shared by the majority?

Of course, this is not a problem for a great many people. They swing along with the crowd. They are like that little lizard-like animal called the chameleon which changes its color to fit its surroundings. When it is in the green grass, it's green. When among the falling leaves, it will turn to the color of the leaves. Such is the peril of conformity—we turn from individual humans into chameleons.

Henry Crane used another set of terms to describe this problem. He says that some people are like thermometers—they simply register the moral temperature of their environment. If the crowd drinks,

By ALTON M. MOTTER
of Messiah Church, Denver, Colorado

they drink. If gambling is the order of the day, they gamble. They follow the crowd.

But instead of being thermometers in our society we can be thermostats. There's quite a difference. A thermometer records the temperature. A thermostat changes it. A thermometer is passive, but a thermostat is so constructed that when a drop in the temperature affects it, something happens. It goes into action and the temperature is changed.

LET'S NOT DECEIVE ourselves into thinking it is easy. History is full of men who can testify to that. The film *Martin Luther* portrays the struggle of one man who was in the minority. It was only after he discovered that God and one can be a majority that he had the courage to make his great proclamation of faith, "Here I stand. I cannot do otherwise. So help me God."

We need men and women like that! On my last trip to Washington I lingered long at the magnificent memorial to Thomas Jefferson. There by the Potomac River was his creed chiseled in the marble: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

As I looked into the distance and saw the marble shaft which marked Washington's monument, I was reminded of that sentence which was credited to him as a young man: "Labor to keep alive that spark of celestial fire called conscience."

As I stood at that most impressive spot in all America—before the statue in Lincoln's Memorial—I thought again of his words "Let us follow the right as God gives us light to see the right."

We pay tribute to such men because they helped to establish the right for all men to follow the dictates of their conscience, for men to be in a minority, to be individually responsible before God.

I COULDN'T HELP pondering this as I thought about the recent Communist scare in America when thousands of men —in this land of the free and the home of the brave—were afraid to speak their minds about the social ills of our time—war, slums, hunger, and poverty.

I thought about it, too, as I was reading some of the articles on the Kinsey Report which couldn't help but make it a little harder for weak men and women to be virtuous unless, perchance, their ships of life are guided by strong moral rudders.

As we must make up our minds about some of the moral and social issues of our time, a great many of us need the sense of direction revealed by a certain New England sea captain. His ship was caught in a mighty storm. One of the passengers exclaimed, "Captain, aren't we lost?"

The old captain looked down at his faithful compass and then to his fearful questioner and said, "No, I reckon not. North is still north, even in a storm."

As I thought about this, I was reminded of another's words, "Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

THE GOD WHO ASKS everything is eager also to give everything. His moral demands are absolute, but he forgives to the uttermost.
—W. E. AND M. B. ROLLINS in *Jesus and His Ministry* (Seabury)

WE NEEDED COURAGE—AND PRAYER

Epilepsy threatened to doom Susan until we found a source of help that was more powerful than drugs

WILL GOD give a person torn by doubt, but realizing the need for faith, a starting place for the journey to unquestioning belief in him?

I would like to tell you my story. When I arrived home that bleak afternoon, Susan met me at the door. She was smiling, but her face was pale and there was a strange look in her dark eyes.

Something was wrong, and she was striving to keep it from me. I said, "You're not feeling well."

"I'm all right now," she replied brightly. "I didn't feel too good an hour ago. I fainted, like a silly goof. Woke up on the floor. But everything's fine now."

"I'll call the doctor," I said, but she protested. "There's no need. You know I've had occasional fainting spells since I was a child."

SHE TURNED, laughing, and started toward the kitchen. I took her by the arm, steering her toward a sofa.

"I'm cook tonight," I told her. "I'll do a fast fry job."

She fell at that moment—heavily, so quickly I could not break the fall. As I dropped to my knees, placing an arm under her head, she breathed gaspingly, her slender hands knotting tightly.

This was no faint. Much more serious.

After a few moments, consciousness returned. Again she tried to smile and reassure me, saying, "I've eaten something that disagreed with me."

I PUT HER to bed and phoned the doctor. He arrived in less than half an hour, but in that brief time, Susan lost consciousness five times, again breathing hard and fast, staring vacantly, tightly closing her hands.

The doctor made a hurried examination, during which she had another "blackout." Within an hour, she was in a hospital bed.

"We'll start tests immediately," the doctor told me, "but it will be several hours before we can complete them. We won't know anything definite until morning. Go home and sleep a while."

"Not now," I said. "Not until I know what's wrong. Can you tell me anything?"

"All I could tell you would be guesswork. In my opinion, Susan either has some pressure on her brain, or else a form of epilepsy."

Next day the diagnosis was epilepsy.

The doctor asked me, "How will Susan take what I must tell her? I know she's brave, but epilepsy has been a dread word for centuries. It's not nearly as serious as many afflictions I could name, but is wrapped in superstition and groundless ideas. How will Susan feel about it?"

"Tell her the truth," I said. "But make it as gentle as you can."

We walked into the room, and Susan said, "Doctor, give me straight facts. Don't keep a thing from me. The more I know, the better I can look after myself. I can face it, because I am strengthened by God."

When he told her, the color of her throat and face heightened a little, but her face was expressionless. She asked in a low voice, "What can you do?"

"We're going to end these spells," he assured her. "We have the drugs to do it. We'll keep you here at the hospital a few days to determine dosage, and then you can go home. You'll be all right so long as you take the capsules."

A week later, Susan came home. She was radiant-faced. There had been no "blackouts" since she had started taking the capsules, which contained the anti-seizure drug, dilantin.

LATE ONE DAY, when Susan had been free of attacks a full two weeks, she fell again. We were walking home from a neighborhood store. Her arm was linked through mine, and this time I caught her about the waist. But as she slumped to her knees, I knew by her heavy breathing, the rigidness of her arms, that the "blackout" was of the original pattern.

The doctor came and increased her dosage of dilantin. He was still convinced the medicine would free her of attacks. But it didn't. Her condition worsened. During one terrible day and night, she had nineteen seizures.

Susan's four sisters volunteered to take turns in visiting us so that she would not be alone while I was at work. But even with their wonderful help, it was difficult to keep constant watch over her. Her courageous spirit still blazed high. She insisted upon doing things for herself, believing she could feel the approach of an attack.

One evening, though, while standing near the television set, she fell as if weighted by lead. Her head struck the cabinet corner, gashing it badly. The doctor sent her back to the hospital. This time she stayed two weeks.

When Susan returned from the hospital, she seemed confused. Her eyesight became impaired, also her hearing. And the "blackouts" went on.

This story is true. The names were changed for obvious reasons, just as the author preferred to remain anonymous. "There is so much misinformation about epilepsy," the author wrote. "As for my own experience, I would be happy to proclaim it everywhere." This story is just that: A testimony to faith.

Other doctors were called into the case. Spring went into summer. Our savings melted away and we were forced to borrow. Then came a new blow. When Susan tried to walk, she staggered drunkenly. Many times, suddenly reeling, she fell to the floor.

Defeat brushed her, but could not hold her. After a few days, she laughed again and began trying to work about the house, even if the task was only dusting furniture. Still she staggered and fell, often with a seizure. But after each fall, she would rise, or insist upon being lifted, to try anew.

One day—it was autumn now—she said to me, "I must pray with more faith. I have prayed constantly, but something has been lacking."

I heard her words in silence.

IT HAD BEEN WEEKS since Susan had been outside the house, but as one who has made an all-important decision, she said, "If you won't be embarrassed, we'll start going for walks at night. I may fall, but I'll get up as quickly as I can."

We started the walks that evening, and Susan fell to her knees three times, once at a busy intersection. I was angered by people who stared—and I was defeated. I thought, "She'll never be well again. There's no hope." And I also had the bitter thought, "If God has any interest in her, why should this happen?"

On nights that followed, we kept going

for walks, and I wondered if Susan noticed how I chose the darker streets. If she did, she never spoke of it. She walked wherever I led, reeling, falling, climbing up to say time and again, "God will help me."

In my heart, there was only frustration and doubt.

As we walked one night, she had an unusually severe attack. As consciousness returned slowly, she began sobbing, and then she said, "Pray for me, Jim. Help me pray. Do you ever pray for me?"

I made no reply. No, I had not prayed.

That night, there was no sleep for me. There was a turbulence in my mind that would not subside. After Susan was asleep, I got up, went to the living-room, and sat staring at the wall. Susan's words kept running through my thoughts, "Pray for me—Do you ever pray for me?"

I thought, "If only I could have her faith!" And then, other thoughts crowded in—thoughts that had never come to my mind before: "If I had her faith, she would get well. I must have faith, too. I must pray for it."

I whispered, "God, I don't know how to begin this. I don't want You to think I'm trying to bargain. But I have a great need. If it is possible—and I may be terribly wrong in going about it this way—please give me some sort of foundation to strengthen my faith. If ever a man needed You, I need You now."

Then I realized I had prayed. Crudely and falteringly, but I had done it.

I got up from the chair and took a Bible from the bookcase. I had no idea of what to read, but read on and on, turning from one part of the book to another. Near dawn I came upon the words, "He giveth power to the faint; and to them that have no might he increaseth strength" (Isaiah 40:29).

I passed over it, went back to read it again. The words imprinted themselves upon my mind. I thought, "God can give Susan the power to get well. He can give me faith."

THAT EVENING, as Susan and I went for our walk I chose the busiest, best-lighted streets I could find. She didn't fall. She was still a little unsteady, and I held her arm, but there was no blackout.

Susan did not know I had prayed. It was weeks before I told her. But since I prayed, she has never had an attack, and nearly three years have passed.

A few weeks were required for her to become steady, but her progress was sure. Now she walks without the slightest uncertainty. She still takes dilantin, because both of us believe God intends her to help herself all she can. Her eyesight and hearing are normal again. She meets me at the door of evenings, laughing, color in her cheeks, eyes ashine.

Did God give me foundation for faith? Surely he did.

NOTHING CAN CUT OFF spiritual power like preoccupation with ourselves. —SAMUEL SHOEMAKER in *By the Power of God* (Harper)

WORSHIP NOTEBOOK

GETTING USED TO THE NEW SERVICE

MOST OF US don't like change, and the last place we want to see it is in the church. At the present time our worship is undergoing a change. The introduction of the *Service Book and Hymnal* has jarred us out of the easy-going familiar pattern of Sunday worship, and one notices signs of distress.

I watched one old woman as her pastor introduced the new service to his congregation one Sunday morning. All through his explanation she looked at him with what can only be described as "fire in her eyes." When the congregation began to practice the new music, her lips remained clamped shut, her arms tensely, belligerently folded on her breast. I wish I could have heard her remarks to the pastor as she left the church that Sunday.

Elsewhere I've heard the questions that, to my mind, reflect the determination on the part of the inquirer to resist change: Why are there so many alternate forms, isn't this going to give us less unity? Why doesn't the ULCA tell us all to follow one setting?

HAPPILY, the reactions to the changes, in most of the meetings I've attended, have been enthusiastic. This grows as the people repeat over and again the new melodies and chant methods until they have mastered them. You can tell this simply by watching the faces of the people who are filling the churches across the country. At first there is uncertainty, then, after a few slips and some frowns, determination follows. Soon the faces relax as voices are lifted in old words to new melodies and at the end, radiant smiles.

A few weeks ago I had opportunity to attend three such meetings, one in the midwest, where more than four hundred people filled a church for three and a half hours one Sunday afternoon, and two evening sessions in eastern Pennsylvania.

At the first I was outside on the pavement when I heard the music coming from the church. My first reaction was that I was listening to the recordings of the liturgy. But when I heard the singing stop and a phrase repeated over and again, I knew that the group inside was well on its way to making the new music its own.

At another meeting, the organ was not used during the session. After listening to the recordings, the group went right to work. Dr. E. T. Horn, who was in charge of this meeting, divided the group down the central aisle of the church. One side was to speak the words of the Gloria in Excelsis in unison, the other to intone the same words on one note, and both were to be sure to keep together.

It went surprisingly well. It's quite a trick to get more than three hundred people to speak as one voice, let alone having half of them chant. Everyone has to take equal pauses and all at the same time. But after a couple of tries, the two groups were perfectly synchronized and all finished as one voice. Then the sides reversed. This time the procedure required less time. The words stood out clearly, and that after all is what we want.

ONE PASTOR told me that the most convincing argument for the new method of chanting in the new book was that it is evangelical. "Of course it is," I replied,

we Lutherans wouldn't use a form that didn't clearly express the gospel." "That's not what I meant," he said, "when I say it's evangelical I mean that the words become importantly prominent and clear, and of course that's the way it should be."

It's true. The words we use in our worship reflect our thoughts and must be clear. Even though we set them to music, it is the words that count.

The next step was to introduce the melody. Here again the group was divided, one half spoke the words while the other chanted the melody. This time the going wasn't quite so easy. There was a tendency on the part of those with the melody to sing, as one does an anthem or a hymn, and with some a definite time meter soon became evident.

This is natural, for, after all those who sing try to remember to give each note its proper time. But speech rhythm isn't concerned with the time value of the notes. Only the unison voice from the other side of the church reminded those with the melody that the words must dominate. It wasn't long before the entire group had united in the melody. A few rough spots remained to be polished, but with practice even these disappeared and three hundred people sang as one.

THEN THE GROUP went to the Nunc Dimittis of the first setting. This is more difficult. There is only a simple melody which is repeated over and again for all the lines of the canticle and the Gloria Patri. Some people had difficulty remembering what to do when three syllables were assigned but two notes: the first two syllables usually go with the first note, the third with the second.

Then too it was hard to forget the practice of the Common Service and not sing "Israel" as three syllables, but two. Both the words "Israel" and "people" have but one note. But even with this more difficult chant the group soon mastered it and was singing as if the canticle had always been a part of their worship.

Little time was given in two of these meetings to the second setting. This was not because there is any preference for the first setting. The second setting, since it is more melodic and does not need to employ the speech rhythm method, requires less training. That it could be handled easily was evident in one of the meetings where, with but one or two rehearsals, the congregation quickly learned the different responses for the Kyrie.

I THINK IT IS important that in one of the meetings, the organ was not used for training in the first setting. This, to my mind, demonstrates that the worshiping congregation can master the chant forms and sing them well. Of course most of us wouldn't care to attend services where there was no organ or musical accompaniment, but for the training sessions its absence proved a benefit.

One question put to Dr. Horn referred to the rubrics which in several places indicate that the music is to be sung in unison. I suppose that for the average choir member who must sing other than the melody, this is something strange.

Dr. Horn replied that it was not necessary that the selections marked be always sung in unison, but he added that he thought it would be of great service if in introducing the book and for several months thereafter the choir and the congregation sang in unison. Such a practice will enable the many untrained voices in the average congregation to have a better knowledge of the melody and so encourage singing within the congregation. Only when that stage is reached, should the choir consider the possibility of singing in part.

SOME PERSONS listening to the recordings noted correctly that certain parts of the first setting are not in speech rhythm. Their questions were answered by referring to the offertory, the Agnus Dei, and the Sanctus which are in the pattern of the chorale melody and so do not observe the speech rhythm method. This was something new to the writer for he had been trying to fit a method on something to which it did not belong.

But that's the way it goes. We have something new to learn, and for most of us it is a thrilling experience. Once the hard work of training is at an end, the church will reflect this development in its worship. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

More Catholicism

QUESTION: I had a wonderful daughter who died less than a year ago, leaving three little girls. My son-in-law has since married a Roman Catholic in her church, and has promised that the children are to be brought up in that church. He has never paid much attention to religion. It was my daughter who took the children to Sunday school and church. But, perhaps this is best for the sake of family harmony, even though it hurts.

I have also a younger daughter who is a junior in college. She is taking all the courses in religion she can get. From time to time she has expressed disapproval of the Roman Catholic religion, especially about its superstitions. Nevertheless, now and then she dates a Catholic boy.

Please tell me where I can get a copy of *The Split Between Roman Catholicism and Christ*. I have called our library and book stores, and none of them have it. I would like to have it around when Sally comes home this summer.

REPLY: I see no direct method for you to do anything about the church relationship of your grandchildren. But be kind and helpful to the whole family, invite them to your church occasionally, and speak no critical word. It is barely possible that when the children come to years of discretion they may desire to belong to the church of their own mother. Exercise patience and practice prayer.

A copy of the pamphlet has been sent to you. Your plan to have it in evidence is good. You could well add Blanshard's *American Freedom and Catholic Power*. Do not speak of the matter unless your daughter brings it up.

Cash or charge?

QUESTION: Two of my friends have had bad experiences with buying on installments. I got through one such experience by the skin of my teeth. Yet there seems to be a lot of such buying and selling. What do you think of it? What about charge accounts?

REPLY: Buying on installments ought to be avoided. It is generally represented as good, easy, and desirable, whereas the very opposite is the truth. It is far better to save and then purchase. Charge accounts are less reprehensible. But any credit buying should be approached cautiously.

ISAIAH: How God called him to be a prophet

By GERHARD LENSKI

THE STORY of the calling of Isaiah to his career as a prophet is found in the sixth chapter of his book, not in the first as we might expect.

It all happened "in the year King Uzziah died." (*Isaiah 6:1.*) In those days history was dated not so much by years as by important events. In Isaiah's case the important event was the death of the famous King Uzziah. This king had ruled successfully for more than forty years.

To Isaiah, then a young man, and to the people generally, Uzziah was a second David, a God-sent hero, a glorified Eisenhower whose presence in the capital city could stabilize the stock market, prevent international commotion, and keep the nation on an even keel.

Something happened, however. This great king played the fool, violated the sanctuary of God (see *II Kings 15:5 and II Chronicles 26:21*) and then contracted an incurable disease. "The path of glory" soon "leads to the grave."

TO THE SENSITIVE ISAIAH it all came as a great shock. Who would lead the nation now? Who would save this people from the cruel Assyrians who threatened on one side and from the warlike Egyptians on the other?

Isaiah goes into the temple to pray. There he sees a vision, "the Lord . . . high and lifted up . . . the seraphim" singing and saying to one another, "Holy, Holy, Holy" (*Isaiah 6:1-3*), the whole sanctuary bathed in a haze of celestial glory.

A voice penetrates this blinding glory. This voice is addressing Isaiah. "Whom shall I send? Who will go for us?" (*Isaiah 6:8.*) Isaiah has been asking and expecting God to send another King Uzziah. God is turning the tables on Isaiah. He is asking Isaiah to do what Uzziah has left undone, to be God's spokesman for these leaderless people.

Isaiah is awed, frightened. But, looking Godward, he gives the true answer the prophet of God will always give: "Here am I. Send me" (*Isaiah 6:8*).

And so it was, by his own account, that Isaiah became a prophet, a preacher, a spokesman for God.

THE CALLING OF ISAIAH, though many centuries in the past, continues to be light and guidance for all who seek to know and do the will of God in this uncertain world. This incident, as Isaiah relates it, affirms the great fact that, while God's call is mediated and colored by varying circumstances, it is still a direct and personal call to the individual.

Tersteegen's hymn: "God Calling Yet; Shall I Not Hear?" (*No. 374 in the new hymnal*) puts the emphasis where it rightly belongs—upon God's personal appeal to the individual to perform the task God wants done and then upon the importance of each man's recognition and acceptance of that appeal.

Man's life under God, according to Isaiah, is not a matter of each man saying to himself: "What do I want? What would I like to do?" It is a matter of each man surveying the circumstances of his own life, looking behind those circum-

stances for God, and then asking, as did a prophet of later days: "Lord, what wilt thou have me do?"

IT IS NOT EASY to look at the varying circumstances of life and then to identify God's call for the sacred thing it is. But once more Isaiah's account is helpful. Three clear identification marks are indicated here. They may be listed in the following order:

1) There must be an identified situation of need crying out for some one to care for it.

2) There must be an inner compulsion drawing the individual in question into service.

3) There must be a door of testing through which this individual is able and willing to pass.

In Isaiah's case the situation of need was easily identified. The nation was in peril. The people, dumb like cattle, slow to consider, were saying: "It can't happen to us." "Whom shall I send? Who will go for us?" Behind that voice in the temple Isaiah sensed a great need. In his realization of that need he knew God was calling.

In Isaiah's case, clearly enough, there was a strong inner compulsion. Isaiah's visit to the temple, his sense of unworthiness which was soon replaced by his readiness to serve, his subsequent faithful service—these can only be explained by saying that Isaiah felt the call of duty as strongly and very much as did God's servant of a later day who said: "Woe is unto me if I preach not the gospel!" (*I Corinthians 9:16*)

ISAIAH WAS also able and willing to pass through the door of testing. To be sure, seminary training was not required and there was no examining committee to crossexamine the nervous candidate. Nevertheless Isaiah does make it plain that before he dared to preach to others his lips were touched with a coal of fire from God's altar and his sin was purged.

These statements, we may be sure, are more than so much poetical embroidery. They tell us that Isaiah did not plunge headlong into holy orders or slip into the pulpit by a back door. They describe a training and testing experience of a rigorous kind which Isaiah creditably met.

The calling of Isaiah continues to offer the church useful standards by means of which it may appraise, train, and choose those who will be its prophets, preachers, and spokesmen.

Is there a situation of need that cries out for attention? Is there an inner compulsion which a brave man cannot deny? Is there a door of testing through which this man is able and willing to pass? Forthright answers to these questions will help the church build a prophetic ministry in this new day.

A further, broader merit attaches to these standards. Applied to the life of the individual, they will enable him to invest his life with meaning and purpose. They will help make the humblest life a divine vocation, a service to God. They will make the common man a prophet and priest before God forever.

Next week's topic: "The God who will always be God." Read: Isaiah 1:18-31; 26:1-4; 55:6-13.

WE MUST LEARN HOW to share our failures without fear and our successes without egotism—knowing that it is God who works in us and who wills us to act in accordance with his plan, if we are able to place ourselves in his hands.

—SAMUEL SHOEMAKER in *By the Power of God* (Harper)

NOTH'S ISRAEL IN ENGLISH

The History of Israel. By Martin Noth. Harper. 479 pages. $7.50.

At last we have a fairly definitive history of Israel in English. Many of us have used Professor Noth's work since the appearance of the first German edition in 1950. The present translation has been made from the second, expanded and greatly improved edition of 1954. The importance of this great work lies in the fact that it is based on the best available archaeological, philological, and topographical sources interpreted in accordance with the most rigidly controlled canons of present-day Bible study.

After a short introduction dealing with the name Israel, the land, the historical situation in Palestine around 1200 B.C. and the sources used, the author begins with a discussion of the origin, structure, and tradition of the twelve-tribe confederacy. Then he proceeds with a thorough treatment of the situation of the tribes in the time of Joshua and the Judges, the development of the monarchy brought about by numerous political pressures, the kingdom under Saul, David, and Solomon and the relationships—internal and external—between Israel and Judah after the disruption under Rehoboam.

This is followed by detailed observations of prevalent conditions in the Assyrian, Neo-Babylonian, Persian and Macedonian periods. The final section of the book deals with the Maccabean and Roman periods. Thus we have a clear, succinct, and connected history of Israel from the time of its inception to the final catastrophe in the Hadrianic age (A.D. 135).

Readers must remember, however, that this is a history and not a theology. One cannot ignore the latter in any serious study of Israel and the author does not do so. But he regards the religion of Israel as one of the component elements of her history which helped to shape her attitudes toward her neighbors and compelled her to react as she did on numerous occasions under duress.

While Israel was God's chosen people, a light to the nations, her neighbors were frequently instrumental in forcing her to recognize and acknowledge the best in her religion and in helping her to discard that which proved to be undesirable. In short, this volume emphasizes the activity of God in history.

The translation is, on the whole, adequate but the book is seriously marred by scores of proofreading deficiencies and failures to harmonize or anglicize spellings of proper names.

J. M. MYERS
Gettysburg Seminary

ANALYSIS OF "ACTS"

The Acts of the Apostles. By C. S. C. Williams. Harper. 301 pages. $4.

Williams has rather thoroughly compiled massive evidence from modern scholarship. His book is heavily freighted with sources including repeated references to the Alexandrian and Western texts, Dibelius (who never seems to be right), Dodd, Foakes-Jackson, Knox, Cadbury, and to get psychoanalytic theory into the picture, Jung.

The introduction is impressive and the best part of the book. The evidence, internal as well as external, points to authorship by Luke. The characterization of Luke in the anti-Marcionite prologue is appealing. Luke "served the Lord without distraction, unmarried, childless and . . . fell asleep at the age of eighty-four in Boetia, full of the Holy Spirit."

There is an interesting discussion of Luke's sources. Other discussions center around the date, purpose of the writer, discrepancies between Acts and the Pauline Epistles, and the chronology of events. Some emphasis is given to the classification and theology of the speeches in the book.

The text of Acts is critically analyzed. There are the generally known data. "Acts alone refers to an interval of forty days between Christ's Resurrection and Ascension." "The Upper Room is possibly the one

where the Last Supper had been held . . ." "Peter appears at first in Acts as primus inter pares . . ." and, "Reading in the ancient world was usually done aloud."

There is some discussion of the difference of treatment of the Holy Spirit by Luke and Paul. Williams feels the common distinction usually made is too "clear-cut." *Glossalia* to Paul " . . . may well have meant or included speaking in foreign tongues."

Regarding primitive communism in the early church the conclusion seems to be that it was voluntary, unsuccessful and "the saints of Jerusalem remained so poor that St. Paul was glad to cement Gentile- and Jewish-Christians together by a collection from the former for the latter . . ." As for Sapphira and Ananias the emphasis by some is placed more on the first deaths in the church rather than the first sins.

There are excellent explanations of words, phrases, and clauses such as "eaten by worms; an adjective usually applied to crops or to a plant . . . and in four papyri in an agricultural sense . . . Did Luke also imply that those who prosper in this world but reject Christ will perish like diseased cabbages?"

There is a wealth of material but one is left disturbed. Some passages are "obvious exaggerations" and what is one to make of the remark that the third account of Saul's conversion experience is the "more truthful"? The book has great merit and deserves to be read—but cautiously. The manuscript is so filled with authoritative quotes, all contradicting one another, that one may forget the eternal truths imbedded in the old story.

INEZ SEAGLE

BIBLE STUDY FOR PREACHERS

The Epistles to the Galatians and to the Philippians. By Kenneth Grayston. Epworth Press, London. 113 pages. $2.35.

This is the fourth in *The Epworth Preacher's Commentaries,* edited by Greville P. Lewis. (Already published are *Romans; Amos, Hosea, and Micah;* and *Mark.*) This new series "is written specifically for preachers, and particularly for those who feel themselves ill-equipped to study the more advanced works of scholarship." The primary aim is to set forth the dominant message of the Bible. This is done a) by pointing out the meaning of each biblical passage, and b) by relating each passage to human need in the present situation.

The author of this volume was head of religious broadcasting in Britain from 1944-49. He is tutor in New Testament language and literature at Didsbury College, Bristol.

Ninety-five per cent of the book consists of a commentary on the two epistles, and it is a succinct treatment. The author comments on words and phrases rather than upon entire verses.

Concluding each section of notes on the verses, a number of comments are offered for the preacher's use. They are not primarily homiletical suggestions, but "thought starters."

In the main this "pocket-size book" within the "pocketbook" of each preacher can be praised as a dependable guide for greater understanding of preaching truths in *Galatians* and *Philippians.*

GERALD B. STRICKLER

Fremont, Neb.

GREAT REFERENCE BOOK

The Oxford Dictionary of the Christian Church. Edited by F. L. Cross. Oxford University Press. 1492 pages. $17.50.

This massive compilation of information about the church, in the great Oxford tradition, is important for every reference library. It contains more than 6,000 entries regarding persons, places, and subjects of significance in Christian history.

Of the 100 contributors, three-fourths are British clergymen. One result is that the book is of greater value to the British than to Americans. But the wide-ranging, careful, condensed treatment of a vast subject-matter makes the book of first-rate importance.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

overseas

SWEDES TO CHOOSE NEW ARCHBISHOP

SWEDEN: Malmo. April 18.—On Sept. 30 the Archbishop, Yngve Brilioth, will leave his office. His successor will be elected May 28. There are reasons to believe that Bishop Gunnar Hultgren of Härnösand will be appointed to this highest office of the Church of Sweden if he is willing to accept. The Archbishop is elected by all the diocesan boards of Sweden and by the clergy of Uppsala diocese. One of the three getting the majority of votes will be appointed by the government.

The successor of Bishop Anders Nygren of Lund, who will leave office on the same day as the Archbishop, will be elected May 13 (by the pastors of the diocese) and the appointment will come from the government a month later. This week the pastors had a preliminary election. Dean Ragnar Askmark of Gothenburg, born at Lund, topped it. He was one of the three topping the list ten years ago when Bishop Nygren was elected so there are good reasons to guess that he will now become the new bishop of Lund. Last summer he was a delegate to the LWF assembly at Minneapolis.

Though Archbishop Brilioth gave a solemn farewell to the Church Assembly last fall, he will be in office also during the next assembly, which has been convened to August 30. The reason the church assembly has been summoned this year is the problem of women in the ministry. The government wants a new law admitting women to the ministry. The assembly of 1957 rejected it, asking for time to consider the problem. Last month the parliament approved the new law. To become effective the law must be accepted also by the church assembly.

One problem is that the parliament will probably be dissolved in the end of this month. Elections for a new parliament will probably take place June 1. The reason for this unusual event is the impossibility for the government to come to terms with this parliament on the question of pensions. The government wants a system with compulsory pensions, but the majority of the parliament does not accept it.

When the new parliament meets in June it must again enact the law on women in the ministry, if the church assembly shall get an accepted law to deal with. A new law of the church will be valid only if no new parliament has met between the sessions of the parliament and the church assembly accepting the law.

In this situation discussions on the admission of women to the ministry continue to be lively. Several conferences were held on the subject immediately after Easter. I took part in two of them: in both there was a real meeting between opponents and supporters of the reform.

At Lidingö materials for study in church groups were collected. Chief opponent was the well-known high church pastor Gunnar Rosendal. Among the supporters was Pastor Ludvig Jönsson of Stockholm. Bishop Ollgård from Denmark reported that women in the ministry were now generally accepted in the Church of Denmark.

At Sigtuna representatives from the theological faculty of Lund, headed by Professor Gustaf Wingren, met representatives from the theological faculty of Uppsala, headed by Professor Hjalmar Lindroth. Lund wanted to admit women to the ministry, Uppsala opposed.

The discussion was wholly biblical with many quotations from Luther and the

Lutheran confessions on the right use of the Bible. Uppsala maintained that such things as the fact that Jesus chose only men as apostles and the fact that Paul forbade women to speak in the church of Corinth decide the status of women in the church. Lund said that this interpretation resembled Galatians 2, where Paul describes how he defended the freedom in Christ against the restrictions of the Jewish law maintained by Peter.

Professor Wingren strongly exhorted the Uppsala theologians to apply their way of interpreting the Bible legalistically not only on the question of women in the ministry but on a number of other points —on which they had not shown that they were bound by biblical laws—if they really were serious in their arguments.

At Linköping the union of pastors convened. Objections were heard against the favorable view, regarding ordination of women which was published by the pastors' weekly, *Svensk Kyrkotidning*. The objections were rejected, and free hands were given to the editor, Dr. Ruben Josefson. The convention decided to undertake a new referendum among its members on the question. A referendum was taken last summer resulting in a great majority against the admission of women to the ministry. The convention now maintained that many pastors have changed their minds or are changing them as a result of the intense discussions, and a new referendum will present a new outcome to the assembly meeting next fall.

The church's rejection of the proposal to ordain women last October evoked a storm of heated comments, *Kyrkotidning* reported at the time. There was a growing feeling that the church was using its veto power to block reforms regarding which the entire nation otherwise was practically agreed, it said, and the press felt that the decision seriously widened the gap between the church and the people. —STEN RODHE

681 Churches Now on "Lutheran's" Honor Roll

THE LUTHERAN is going into every home in 681 of the United Lutheran Church's congregations. This marks an increase of 40 congregations since last year and of 108 since two years ago. Pastors and church councils find that the church's news magazine keeps members informed about what's going on in the church and encourages them to support its causes. Once they have tested the effectiveness of THE LUTHERAN, congregations usually renew their subscriptions. About half of the present circulation of 192,000 is accounted for by the 100 per centers.

The next three pages list 100 per cent congregations as of April 28.

CARIBBEAN
Rio Piedras,
Puerto Rico:
Transfiguration

CENTRAL PENNSYLVANIA
Aaronsburg:
Penn's Creek
St. Paul
Abbottstown:
St. John
Bendersville:
St. James
Berlin:
Holy Trinity
Biglerville:
St. Paul
Bowmansville:
St. Paul
Carlisle: St. Paul
Clearfield:
St. John
Cleona:
Hill Lutheran
Cogan Station:
St. Michael
Davidsville:
Benscreek
St. David
St. Thomas
Dillsburg:
St. John
Salem
East Petersburg:
Zion
Elysburg:
Jacob
St. Peter
Fayetteville:
St. Paul
Fredericksburg:
St. John
Friends' Cove:
Bortz
St. Mark
Yeager Memorial
Harrisburg:
St. Matthew
St. Michael
Hellam:
Canadochly
Jennerstown:
Christ
Zion
Johnstown:
First
Lancaster:
Zion
Lebanon:
Zoar
Middletown:
St. Peter
Milton:
Trinity
Montgomery:
Messiah
Muddy Creek:
Bergstrasse
St. John
New Kingston:
St. Stephen
Newville:
St. Peter
Paxtang:
Good Shepherd
Penn's Creek:
Emmanuel

Phillipsburg:
First
Rockwood:
St. Luke
Shiremanstown:
St. John
Spring Grove:
St. Paul
Spring Mills:
St. John
Thomasville:
St. Paul
Upper Frankford:
St. James
Williamsport:
Faith
Windsor Park:
Union
York:
Shiloh

CENTRAL STATES
Bellevue, Neb.:
Immanuel
Bendena, Kan.:
St. John
Chappell, Neb.:
Grace
Cole Camp, Mo.:
United
Columbia, Mo.:
St. Andrew
Dakota City, Neb.:
Salem
Darrouzett, Texas:
St. Paul
Emporia, Kan.:
St. Mark
Fort Smith, Ark.:
St. Luke
Glasco, Kan.:
St. Paul
Hays, Kan.:
Trinity
Hildreth, Neb.:
St. Peter
Kansas City, Mo.:
Children's Mem.
St. Mark
Lincoln, Neb.:
Grace
Midwest City, Okla.:
United Lutheran
Omaha, Neb.:
Morning Star
Prairie Vil., Kan.:
Faith
Scribner, Neb.:
St. John
Sedalia, Mo.:
Trinity
Springfield, Mo.:
Messiah
Stamford, Neb.:
Trinity
Sunrise Beach, Mo.:
Kent Memorial
Wellington, Kan.:
St. John
Wichita, Kan.:
St. Paul
Wilson, Kan.:
Excelsior

FLORIDA
Fort Lauderdale:
Christ
Gainesville:
University
Hollywood:
St. John
Jacksonville:
Trinity
St. Petersburg:
St. Andrew
Trinity

GEORGIA-ALABAMA
Atlanta, Ga.:
Apostles
Peachtree Road
Augusta, Ga.:
Ascension
Birmingham, Ala.:
Christ
Shades Valley
Columbus, Ga.:
St. Matthew
Cullman, Ala.:
Christ
Gadsden, Ala.:
United Lutheran
Huntsville, Ala.:
St. Mark
Marietta, Ga.:
Holy Trinity
Mobile, Ala.:
St. Paul
Warner Robbins, Ga.:
Faith

ICELANDIC
Arnes, Man.:
Arnes
Gimli, Man.:
Gimli
Hecla, Man.:
Mikleyjar
Husavick, Man.:
Vidines
Mountain, N. D.:
Vikur
Winnipeg, Man.:
St. Stephen

ILLINOIS
Carthage:
Trinity
Chicago:
Edgebrook
Norwood Park
St. Andrew
Chicago Heights:
Trinity
Clarendon Hills:
Christ
Decatur:
Christ
Fairview:
Wiley
Liberty:
St. Peter
Macomb:
Trinity
Meredosia:
St. John
Trinity
Mill Creek:
Mill Creek
Mt. Morris:
Trinity
Nokomis:
St. Mark
Olney:
Trinity
Prospect Heights:
Good Shepherd
Queen City, Mo.:
St. Mark
St. Louis, Mo.:
Holy Trinity
St. Mark
Vandalia:
St. James
Virginia:
Grace

INDIANA
Albion:
St. Mark
Colburn:
Bethel
Connersville:
St. Paul
Corydon:
Gethsemane
St. Peter
Crawfordsville:
Christ
Delphi:
St. Matthew
Frankfort:
St. Paul
Gary:
Grace
Goshen:
First
Greenwood:
Advent
Hoagland:
Antioch
Mt. Zion
Indianapolis:
Bethlehem
Ebenezer
Good Shepherd
Pleasant View
Kendallville:
Mt. Pleasant
Kokomo:
St. John
Lawrenceburg:
Emanuel
Madison:
St. Paul
Middlebury:
St. John
Middletown:
First
Mishawaka:
First
Monroeville:
St. Mark
Nappanee:
Zion
Pershing: Zion
Portland: Zion
Richmond:
St. Paul
Rockport:
St. Mark
Trinity
Springfield:
Bethel
St. Mark
Salem
Valparaiso:
Trinity
Vincennes:
St. Paul

IOWA
Bettendorf:
St. James
Camanche:
Immanuel
Council Bluffs:
St. John
Eldridge:
Faith
Estherville:
Trinity
Fairfield:
First
Iowa City:
First
Newton:
First
Holy Trinity
Sioux City:
St. Luke
St. Mark

KENTUCKY-TENNESSEE
Bellevue, Ky.:
Trinity
Louisville, Ky.:
First
Memphis, Tenn.:
Bethany
Nashville, Tenn.:
First
Holy Trinity

MARYLAND
Baltimore:
Calvary
Messiah
St. Andrew
Salem
Zion
Zion (City Hall Plaza)
Beaver Creek:
St. Matthew
Easton:
Grace
St. Paul
East Riverdale:
St. John
Glen Burnie:
Our Redeemer
Hampstead:
St. Mark
Lansdowne:
Our Saviour
Linthicum Heights:
St. John
Manchester:
Immanuel
Manor:
St. Matthew
Prince George's Co.:
Our Saviour
Salisbury:
Faith
Takoma:
Zion
Upperco:
Christ
St. Paul
Utica:
St. Paul
Walkersville:
St. Paul
Washington, D. C.:
St. Mark-Incarnation
Woodbine:
Calvary

MICHIGAN
Adrian:
Christ Redeemer
Albion:
Grace
Allen Park:
St. Matthew
Ann Arbor:
Peace
Trinity
Battle Creek:
Trinity
Benton Harbor:
St. Mark
Birmingham:
St. Andrew
Detroit:
Augsburg
Cross of Glory
Holy Communion
Hope
Luther Memorial
Prince of Peace
Reformation
Resurrection
Flint:
Holy Trinity
Our Risen Lord
Grand Rapids:
Faith
Gethsemane
Trinity
Hillsdale:
Trinity
Ionia:
Holy Cross
Kalamazoo:
Our Redeemer
Lansing:
St. Stephen
Livonia:
Christ the King
Oak Park:
St. Timothy
Saginaw:
Our Saviour
St. Clair Shores
Triumphant Cross
Tecumseh
Gloria Dei

MISSISSIPPI
Jackson:
Trinity
Starkville:
Faith

NEW JERSEY
Barnegat Light:
Zion
Beechwood:
St. Paul
Brant Beach:
Holy Trinity
Burlington:
Holy Trinity
Caldwell:
Holy Trinity
Glen Rock:
Good Shepherd
Gloucester City:
Bethany
Haddonfield:
Our Saviour
Keyport:
Gethsemane
Lindenwold:
Good Shepherd
Moorestown:
St. Matthew
North Bergen:
Bethany
Oaklyn:
St. Mark
Ocean City:
St. John
Palmyra:
Bethany
Pleasantville:
Epiphany
Red Bank:
Holy Trinity
Ridgefield Park:
Christ
River Edge:
Grace
Saddle River:
Zion

These congregations are sending "The Lutheran" into every home

Sayreville:
Messiah
Trenton:
St. Mark
The Saviour
Trinity
Union: Christ
Villas:
Holy Spirit
Weehawken:
Good Shepherd
West Collingswood:
St. Luke
Woodbury:
Trinity

NEW YORK AND NEW ENGLAND
Babylon:
First
Binghamton:
Prince of Peace
Blasdell:
First
Brewster:
Trinity
Bridgehamton:
Incarnation
Brooklyn:
Epiphany
Reformation
St. Jacobi-
St. James
St. Philip
Buffalo:
Holy Trinity
Byram, Conn.:
St. Paul
Camillus:
St. Michael
Canajoharie:
St. Mark
Dolgeville:
Zion
East Aurora:
Nativity
Elma: St. John
Elmsford:
St. Mark
Endwell:
Our Saviour
Fayetteville:
Good Shepherd
Grand Island:
St. Timothy
Greece:
Messiah
Greenport:
St. Peter
Greenwood Lake:
Grace
Horseheads:
Our Saviour
Kenmore:
St. Mark
Lancaster:
St. Paul
Lewiston:
Messiah
Littleton: Christ
Liverpool:
Christ
Manorton:
St. John
New York:
Advent
Holy Comforter
New York (Bronx):
St. Peter
Trinity
North Syracuse:
Luther Mem.
Ozone Park: Christ
Queens Village:
Redeemer
Raymertown:
Evangelical
Richmond Hill:
St. Paul
Rochester:
Atonement
Roosevelt:
Good Shepherd
Saugerties:
Atonement
Seymour, Conn.:
Immanuel
Shelton, Conn.:
Trinity
Silver Creek:
Zion
Southington, Conn.:
First
South Ozone Park:
Good Shepherd
Stone Arabia:
Trinity
Stratford, Conn.:
Grace
Syracuse
Resurrection
Wantagh: Christ
West Camp:
St. Paul
White Plains:
St. Matthew

NO. CAROLINA
Albemarle: First
Belmont:
Holy Comforter
Brevard:
Good Shepherd
Cherryville:
St. John
Claremont:
Mt. Calvary
Concord:
Calvary
Prosperity
St. Andrew
St. James
Conover: Faith
Dallas:
Holy Communion
Our Saviour
Fayetteville:
St. James
Gastonia:
Holy Trinity
Goldsboro:
Good Shepherd
Granite Falls:
St. Matthew
Granite Quarry:
Christiana
Hendersonville:
Grace
Hickory:
Bethlehem
St. Stephen
St. Timothy
Kannapolis:
Center Grove
St. Enoch
Kings Mountain:
Resurrection
St. Matthew
Kinston:
Prince of Peace
Liberty: Grace
Lewisville:
Shiloh
Lexington:
Beck
Lincolnton:
Daniel
Emmanuel
Lumberton:
St. Mark
Maiden:
St. Martin
Mt. Holly:
Good Shepherd
Mt. Pleasant:
Mt. Gilead
New Bern:
St. Andrew
Newton:
Beth Eden
Grace
North Wilkesboro:
Atonement
Reidsville:
Holy Trinity
Rocky Mount:
Trinity
Spencer: Calvary
Thomasville:
Grace
Troutman:
Holy Trinity
Vale:
Cedar Grove

NORTHWEST
Bathgate, N. D.:
Emmanuel
Cedarburg, Wis.:
Advent
Deephaven, Minn.:
Grace
Eckman, N. D.:
Trinity
Edina, Minn.:
Calvary of Cahill
Glenburn, N. D.:
Trinity
Lansford:
Trinity
Kenosha, Wis.:
Grace
Milwaukee, Wis.:
Redeemer
Minneapolis, Minn.:
Valley of Peace
Monona Vil., Wis.:
St. Stephen
Poynette, Wis.:
Bethel
St. Louis Pk., Minn.:
Prince of Peace
Sheboygan, Wis.:
First

NOVA SCOTIA
St. John,
New Brunswick:
First

OHIO
Acme:
Jerusalem
Akron:
Faith
Holy Trinity
St. Paul
Amanda:
St. Peter
Ashland-Jeromesville:
Stone
Athens:
Christ
Barberton: First
Bay Village:
Bethesda-on-Bay
Bedford:
Church of Master
Bluffton:
Bluffton
Bowling Green:
St. Mark
Bucyrus:
St. Paul
Canton: Zion
Carey: Christ
Cincinnati:
First
Good Shepherd
Norwood
Walnut Hills
Cleveland Heights:
First
Columbus:
First
Hilltop
Reformation
Convoy:
Bethlehem
Covington:
Friedens
Crawford Co.:
Loss Creek
St. John-Leesville
Cuyahoga Falls:
St. Luke
Dayton:
St. John
North Riverdale
Our Saviour
Second-Trinity
Defiance:
Christ
Zion
Doylestown: Zion
East Cleveland:
Calvary
Elida: Trinity
Evans Creek:
Salem
Fairborn:
St. Mark
Findlay: First
Greenville:
St. Paul
Zion-Wakefield
Hartville:
Emmanuel
Hicksville:
St. John
Holgate:
St. Peter
Jeromesville:
Trinity
Kent:
Trinity
Lancaster:
St. Peter
Trinity
Leipsic:
First
St. John
London:
St. John
Lorain:
First
Good Shepherd
Lordstown:
Lordstown
Loyal Oak:
Trinity
Lyndhurst:
Messiah
Magnolia:
Trinity
Mansfield:
First
Holy Trinity
St. Luke
St. Paul
Marshallville:
St. Michael
Middle Point:
Holy Trinity
Minerva:
St. Paul
Newark:
St. Paul
New Baltimore:
St. John
New Philadelphia:
Emmanuel
Newton Falls:
Messiah
Oakland:
Clay Memorial
Oakland
Ohio City:
St. John
Orrville:
Augsburg
Paulding:
St. Paul
Perrysville:
St. John
Rows:
Pleasant Valley
St. Peter
Shanesville:
Emmanuel
Lutheran
Zion
Sharon Center:
St. Paul
Shelby:
First
St. Peter
Smithville:
East Union
St. Paul
Springfield:
First
Second
Fourth
Fifth
Auburn
Bethel
Grace
St. Luke
St. Paul
Steubenville:
Grace
Stone Creek:
Zion
Stony Ridge:
St. John

Strongsville:
First
Sylvania:
Olivet
Tarlton: St. Jacob
Tiro:
Crouse Memorial
Toledo:
Augsburg
Christ
Holy Trinity
Uniontown:
St. John
Vandalia:
St. John
Versailles:
Trinity
Wadsworth:
Grace
Warren:
St. Paul
Washingtonville:
Trinity
Wooster: Zion
Youngstown:
St. Luke
Zanesville:
St. John

PACIFIC
Bremerton, Wash.:
Messiah
Eugene, Ore.:
Our Saviour
Everett, Wash.:
Faith
Fircrest, Wash.:
Redeemer
Juneau, Alaska:
Resurrection
McMinnville, Ore.:
Trinity
Renton, Wash.:
St. Matthew
Salem, Ore.:
St. Mark
Seaside, Ore.:
Our Saviour
Seattle, Wash.:
St. Mark
Vancouver, Wash.:
Immanuel

PACIFIC SOUTHWEST
Ajo, Ariz.:
Grace
Alhambra, Calif.:
Grace
Our Saviour
Buena Park, Calif.:
Good Shepherd
Burbank, Calif.:
Luther Memorial
Concord, Calif.:
Good Shepherd
Culver City, Calif.:
Grace
Duarte, Calif.:
Faith
Glendale, Calif.:
First
Globe, Ariz.:
St. Paul
Hollywood, Calif.:
Hollywood
La Canada, Calif.:
Foothills
Lakewood, Calif.:
Mt. Olivet
Lanikai, Hawaii:
St. John
Long Beach, Calif.:
Gloria Dei
Merced, Calif.:
Shepherd of Valley
Orinda, Calif.:
Shepherd of Valley
Pacoima, Calif.:
St. Philip
Pedro Valley, Calif.:
Holy Cross
Phoenix, Ariz.:
Faith
San Diego, Calif.:
Christ
First
San Fernando, Calif.:
St. Mark
Santa Cruz, Calif.:
St. Stephen
Saratoga, Calif.:
Prince of Peace
Van Nuys, Calif.:
St. Andrew
Walnut Creek, Calif.:
St. Luke
West Covina, Calif.:
Our Saviour
Yuma, Ariz.:
Faith

PENNSYLVANIA MINISTERIUM
Ashland: Zion
Auburn:
St. Paul
Bethlehem:
Holy Cross
Holy Trinity
Rosemont
Devon: St. Luke
Dublin: St. Luke
Durham:
Durham
Easton:
Good Shepherd
Folcroft:
St. John
Fort Washington:
Trinity
Gilbertsville:
New Hanover
Hellertown:
Christ
Indianland:
Emmanuel
Jordan-Lowhill:
Jordan
Kellers Church:
St. Matthew
Kennett Square:
St. Michael
Klingerstown:
Salem
Leck Kill:
St. John
Levittown:
Resurrection
Newark, Del.:
St. Paul
North Wales:
St. Peter
Oreland: Christ
Orwigsburg:
Zion
Pennsburg:
St. Mark
Perkasie: Trinity
Philadelphia:
Ascension
Epiphany
Muhlenberg Mem.
Reformation
St. Jacobus
St. James
St. Petri
Salem
Pitman:
St. James
Pleasant Valley:
Trinity
Shoenersville:
Christ
Springtown:
Christ
Topton:
Trinity
Towanda:
Trinity
Wapwallopen:
Holy Trinity
Weisel:
Peace
Whitemarsh:
Zion
Wilkes-Barre:
Christ
St. Mark
Wilmington, Del.:
Good Shepherd
St. Philip
Zion
Wilmot:
St. John
Wind Gap:
Trinity
Wyomissing:
Atonement

PITTSBURGH
Ashtabula, Ohio:
First
Beaver:
Holy Trinity
Charleroi:
Christ
East Pittsburgh:
Hebron
Erie:
Prince of Peace
Farrell:
St. Paul
Freeport:
Trinity
Greensburg:
Good Shepherd
Harrold Zion
St. Matthias
Harborcreek:
Hope
Knox:
Mt. Zion
Leechburg:
First
McKean:
St. Paul
Pittsburgh:
Faith
Mt. Lebanon
Mt. Olivet
North Zion
Pleasant Hills:
Prince of Peace
Punxsutawney:
Mt. Zion
Ridgway:
First
Ross township:
Christ
Trafford:
St. Mark
Waterford:
St. Mark
Zelienople:
English

ROCKY MOUNT.
Albuquerque, N. M.:
St. Timothy
Denver, Colo.:
Messiah
El Paso, Texas:
Good Shepherd
St. Timothy

SO. CAROLINA
Cameron:
Resurrection
Clinton:
St. John
Ehrhardt:
Ehrhardt Mem.
Greenville:
Our Saviour
Laurens:
Atonement
Leesville:
Wittenberg
North Augusta:
Holy Trinity
North Charleston:
Messiah
Sullivan's Island:
St. Mark
Swansea:
Good Shepherd
Sandy Run
Walterboro:
Good Shepherd

TEXAS-LOUISIANA
Amarillo:
Grace
Baton Rouge, La.:
St. Paul
Corpus Christi:
St. Mark
Dallas:
Holy Trinity
Fort Worth:
St. Matthew
Grand Prairie:
St. John
Houston:
Prince of Peace
St. Martin
Lafayette, La.:
First
Lake Charles, La.:
St. Paul
Miles:
Trinity
New Iberia, La.:
Trinity
Port Lavaca:
Salem
Richardson:
St. Luke
San Antonio:
Peace
Snyder:
Grace
Victoria:
Our Saviour

VIRGINIA
Bayside:
Our Saviour
Charlottesville:
St. Mark
Chattanooga, Tenn.:
Ascension
Culpeper:
St. Luke
Damascus:
St. Matthew
Danville:
Ascension
Hampton:
St. Paul
Knoxville, Tenn.:
Gloria Dei
Messiah
Konnarock:
Laurel Valley
Lynchburg:
Holy Trinity
Madison:
Mt. Nebo
McLean:
Redeemer
Morriston, Tenn.:
Good Shepherd
Mt. Tabor:
Mt. Tabor
Oak Ridge, Tenn.:
Grace
Petersburg:
Our Redeemer
Portsmouth:
Holy Communion
Pulaski:
Woman's Mem.
Rugby:
Ivy Grove
Timberville:
Rader
St. John
Virginia Beach:
Good Shepherd
Warrenton:
Warrenton
White Top:
Friendly
Messiah
Williamsburg:
St. Stephen
Wytheville:
Holy Trinity

WARTBURG
Arenzville, Ill.:
St. Peter
Baroda, Mich.:
St. John
Bluff Springs, Ill.:
St. John
Guttenberg, Iowa:
St. Paul
Joliet, Ill.:
Faith

WESTERN CANADA
Regina, Sask.:
St. Paul
Tisdale, Sask.:
Christ

WEST VIRGINIA
Aurora:
St. John
Bittinger, Md.:
Emmanuel
Charleston:
Trinity
Clarksburg:
St. Mark
Elkins:
Holy Trinity
Newburg:
Holy Trinity
Red House, Md.:
St. John
St. Albans:
Grace
Swanton, Md.:
St. John
Wheeling:
First

A new United Lutheran congregation organized in Oklahoma brought the ULC state total to six
St. Mark's mission was developed by Pastor F. W. Henkel with a charter membership of 70

Oklahoma Congregation Scores on "Fourth Strike"

By PAUL WIEGMAN

OKLAHOMA CITY, OKLA. — Three strikes and you're out may be true in baseball, but not in mission development work.

On the fourth attempt (ALC tried once, ULC twice before) to establish a Lutheran church in Midwest City, suburb of Oklahoma City, the job was completed.

St. Mark's Church was organized as a congregation on Palm Sunday, with 70 charter members and 118 baptized. Eight adults were received by baptism, 39 by confirmation, 21 by transfer and two by restoration to church membership.

Credit the hit and run-batted-in to Pastor F. W. Henkel, mission developer who entered the field in February, 1957. First service was held last June 16 with 38 attending. There were 133 at the organization service.

Participating in the service were Dr. Alfred W. Young, president of the Central States Synod; Dr. Reno Frobenius, assistant to the president; and Pastors Edward Amend, Louis deFreese, Albert Duis, and Vernon Jacobs, all of Oklahoma parishes.

The new congregation already has organized United Lutheran Church Men and Church Women groups, and a Luther League.

"We are also 100 per cent subscribers to THE LUTHERAN," reported Pastor Henkel. "Twenty-five per cent of all money coming in, not including the building fund, is set aside for apportioned benevolences."

APPORTIONED BENEVOLENCE receipts are going up, the synod treasurer reported last month, and Synod President A. W. Young expressed hope that the gains would continue.

Receipts for the first three months of 1958 totaled $120,365, as compared with $96,779 in the same period of 1957, $105,392 for the first quarter of 1956, and $98,226 for 1955. As of the end of March, 48 congregations of the synod had failed to make payments.

Salem Church, Fremont, to Build

CONTRACTS for erection of an educational unit were signed by Salem Church, Fremont, last month. The $225,000 project will give the congregation classrooms, fellowship hall, pastor's study. Present and new buildings will be air-conditioned.

TWO HOOPER, NEB., congregations merged April 27. Grace and Zion churches completed the merger at a special meeting in Hooper Auditorium and selected Grace-Zion as name for the new congregation.

Board of American Missions Reports:

Utah and New Hampshire Newest Development Fields

NEW YORK—The United Lutheran Church will establish its first congregation in Utah this year, Dr. Donald L. Houser, executive secretary of the Board of American Missions, reported last month. At the same time the board announced plans for development of a mission in New Hampshire, first ULC congregation in the three northern New England states.

The Rev. Fred W. Henkel, mission developer in Midwest City, Oklahoma, has been assigned to the new field in Salt Lake City. He will begin work in Utah June 1. Pastor Henkel, 58, was born in Long Island, N. Y., was a parish pastor in Miles, Texas, later, superintendent of missions of the Texas Synod, and pastor of St. Paul's Church, Auburn, Neb.

Pastor Henkel will be assisted in initial development work by a Gettysburg Seminary student, Walter S. Smith, who is familiar with the area. New industry has brought a growing number of workers from other states into the once solidly Mormon territory. Augustana has two established congregations in Salt Lake City, in addition to two churches and one mission group in other parts of Utah. The new ULC mission will become part of the Rocky Mountain Synod.

The New Hampshire mission will be developed by the Rev. Frank A. Pelkonen in Littleton, a resort town with a permanent population of 4,200 which swells to 10,000 during the summer months. Pastor Pelkonen was a mission developer in Carol City, Miami, Florida. He is a former member of the Suomi Synod.

Work in Littleton had already been started a few years ago and is now being resumed. The New York and New England Synod already owns a church building in the community.

CENTRAL STATES . . .

West Point, Nebraska, Church Breaks Ground for Parish Unit

OMAHA — Most of the groundbreaking service was held indoors when Grace Church in West Point, Neb., marked the beginning of its building project for a new educational unit. It was raining on Easter Sunday when the service was scheduled, and the congregation crowded into the parish hall to listen to the proceedings over loudspeakers.

The first spadeful of dirt was turned by Miss Olivia Person, a teacher in the church school for 50 years.

Dr. Alfred W. Young, president of the Central States Synod, conducted the service and preached.

Also taking part in the services were the Rev. George P. Krebs, pastor of the church; Mayor W. H. Hasebroock, members of congregational committees, and Robert Benne, pre-theological student from the congregation, as liturgist. —PAUL WIEGMAN

United Lutherans Build in Cincinnati and Defiance

By E. RUDOLPH WALBORN

COLUMBUS — Zion First English Church, Defiance (Dorr R. Crounse, pastor), dedicated a church and parish education building costing in excess of $200,000 on March 23. Synod President Herbert W. Veler dedicated the building which stands at a new site, one mile east of the old church. The old church, built in 1905, will be sold.

The new structure is of brick, block and red-wood panel construction and includes two windows from the old church. The structure is L-shaped and will seat over 300 in the nave. In addition to adequate Sunday school space, a study, kitchen, and assembly hall for 250 was included.

New Zion First Church completed in Defiance
Linked with sanctuary is educational unit

A built-in amplification system was put into use on dedication day when over 120 were not able to get into the nave already crowded with 420 worshipers.

GROUNDBREAKING CEREMONIES for a $150,000 educational unit for Walnut Hills Church, Cincinnati, were held in inclement weather on March 30 by Pastor A. Joseph Kramer. Participating in the service (*see picture at left*) were also, Dr. John M. Bramkamp, 90 (*center*), a member of the congregation and former president of the Illinois Synod, and Pastor Emeritus Herman L. Meister.

The building is expected to be ready for use by fall, in celebration of the 70th anniversary of organization.

Ground broken for Walnut Hills new building
Sunday school will get new, modern facilities

Ohio Synod's executive board completed action last December to grant St. John's Church, Springfield, Ohio, admission to membership in the synod

Congregation with Distinguished Past Joins Synod

Kay Glaesner

Carroll Wessinger

THE OHIO SYNOD added to its roster late last year a once independent Lutheran congregation which brought 2,458 baptized members into affiliation with the United Lutheran Church.

St. John's Church was founded in Springfield in 1836. It was organized as an independent, German-language congregation in 1845, dedicated its first $3,000 church in 1850, went through years of severe struggle until it built its present church in 1895.

Since then, St. John's history has been one of steady growth. During the last ten years it received 1,000 members, sponsored more than 200 displaced persons, erected a $200,000 youth building.

At the present time, eight young men of St. John's are studying for the ministry, and one of the church's members, Dorothea Greiner, is a missionary in Liberia.

Affiliation with the Ohio Synod was sought last year. The request was granted following alignment of St. John's constitution to conform with requirements set by the synod.

St. John's pastor is Kay M. Glaesner, a former aviation engineer and Air Force officer, who was ordained by the Pittsburgh Synod in 1949 and began serving St. John's Church while completing his studies at Hamma Divinity School. The 42-year-old minister is active in civic affairs, represented Ohio in a White House conference on children and youth.

Associate pastor is Carroll Wessinger, a Southern Seminary graduate, who has been serving the congregation since 1956.

St. John's 63-year-old church in Springfield
Congregation became member of Ohio Synod last year

NEW YORK

New Service Book and Hymnal Makes Appearance in Liberty

By HENRY B. KRUSA

NEW YORK—St. Paul's Church, Liberty, used the Wednesday evenings during Lent to practice the new liturgy. The new *Service Book and Hymnal* arrived in time for Palm Sunday, when the new service was used for the first time.

The new service was used also at the spring meeting of the New York Conference, held at St. Paul's on April 23. Pastor Henry H. Heins was the liturgist, intoning the service. The response was gratifying.

Cornish Re-elected

The Rev. Henry J. Cornish, of Christ Church, Staten Island, was re-elected conference president. Other officers are: the Rev. George F. Saunders, Trinity Church, Manhattan, vice president; the Rev. Frederick P. Eckhardt, St. John's Church, Manhattan, secretary; and Frederick Lindemann, St. Matthew's Church, Manhattan, treasurer.

Lutherans Thank Presbyterians

WHEN St. Luke's congregation in New Rochelle, New York Conference, was ousted from its church—a victim of the bulldozers making way for the New England Throughway—North Avenue Presbyterian Church offered its building to the United Lutherans.

Now St. Luke's has completed its $550,000 relocation program and wanted to say thank you to the Presbyterians which had been their hosts for a year-and-a-half. The "thank you" took the form of a stained-glass window bearing the figures of St. Luke and Jeremiah which was dedicated at a joint service in the Presbyterian church on April 13.

THREE PASTORS recently were invalided by heart attacks. The Rev. Oliver W. Powers, of St. Stephen's, Brooklyn; the Rev. Charles D. Trexler, Sr., of St. Paul's, Brooklyn; and the Rev. Hans Hohnsbein, of St. Luke's, Manhattan, are all convalescing satisfactorily.

PASTOR HENRY C. OFFERMAN, of Christ Church, Manhattan, has retired.

A NEW CONFERENCE of the New York and New England Synod may be formed if a request by the Eastern Conference and the New York Conference is accepted by the synod. The move to divide the territory of the Eastern Conference into two conferences would lead to a realignment in which 10 congregations of the New York Conference would be included in the new conference.

Hymnal Comes to Massachusetts

PASTOR RUDOLPH BUSS left St. John's Church in New Bedford, Mass., on April 30 to accept a call to Trinity Church, Camden, N. J. But before leaving the parish, Pastor Buss, former missionary to China who served the New Bedford congregation for over four years, saw to it that the membership got acquainted with the new Lutheran *Service Book and Hymnal*, so, as he said, "they may all be one."

Shown in the picture with the just arrived shipment of books are, with Pastor Buss, Organist Anna R. Gracia and Church Council President Werner Koenig.

—HERBERT D. HRDLICKA

Inner Mission Agencies Report Trends, Programs

LUTHERAN HOME FINDING SOCIETY of Illinois reports a continuing trend toward keeping children in their own homes, instead of placing them in foster homes or referring them to social agencies.

George Westby, assistant executive director of the society, said agencies have been too quick to remove an emotionally disturbed child from his home. This may be unnecessary, he said, if ways are found to give special help and guidance to the parents.

Of 388 cases handled by the Illinois society last year, 50 involved children whom the society was able to keep in their own homes under improved conditions.

Social Work Needs Young People

LUTHERAN WELFARE SOCIETY of Wisconsin is urging pastors and lay leaders to help develop interest in social work as a career for young people. A critical shortage of trained workers hampers operations of welfare agencies, according to the Rev. Benjamin A. Gjenvick, executive director.

The society sponsored two major conferences in Milwaukee in April. One was for Lutheran Welfare chaplains of the state, the other for pastors recently appointed to interpret welfare services to congregations.

Site Picked for Pacoima Hospital

PACOIMA MEMORIAL LUTHERAN HOSPITAL will be located farther north in Southern California's San Fernando Valley than originally planned. A new ten-acre site has been chosen near San Fernando to make it accessible to communities where the population is expected to grow.

Ben L. O'Brien and the Rev. John G. Simmons are co-chairman of the $700,000 drive to get the hospital started. They said the initial 100-bed capacity will have to be increased within a relatively short time after the building is completed. The hospital will be operated by the San Fernando Valley Lutheran Hospital Association, formed by the 42 Lutheran churches in the area.

Depth Evangelism Featured

LUTHERAN WELFARE SERVICE of Northern California, through its chaplaincy service, sponsored a workshop for pastors on "Depth Evangelism." Chaplain LeRoy Futscher was chairman at the sessions April 28 and 29 in Oakland. The speaker was Dr. Granger Westberg, of the Federated Theological Faculty, University of Chicago.

ASSOCIATED LUTHERAN WELFARE, Seattle, Wash., reports its services and expenditures increased in 1957, but income fell below that of 1956. The Rev. Luther T. Jansen became executive director on March 1. Raymond Torbeson is the president.

More Help for New Jersey Welfare

BROADER SUPPORT has been accorded the Lutheran Welfare Association of New Jersey. It received the official recognition of the Augustana Lutheran Church and the Evangelical Lutheran Church, which nominated trustees and made grants.

THE REORGANIZED Lutheran Welfare Council of New York has elected officers for the first regular term. The Rev. Leonard R. Klemann (ULC) is president; the Rev. William R. Weber (Missouri Synod), vice president; Henry K. Hall (ULC), treasurer; and the Rev. Paul E. Anderson (Augustana), secretary. ALC and UELC churches also support the council, which adopted a $26,000 budget for 1958.

Good Shepherd Starts New Venture

IT'S THE 50th anniversary year for Good Shepherd Home in Allentown, Pa., and the beginning of a new venture—operation of the workshop where handicapped persons can be employed in contract work for local industries. Dedication of the facilities was snowed out in March, has now been set for June 22.

MARYLAND

Christus Victor (Cub Hill) Formed in N.E. Baltimore

By J. FRANK FIFE

BALTIMORE—Cub Hill mission was organized as Christus Victor Church on April 27. The Rev. Paul H. Smith, Eastern Conference president, preached. More than 80 persons were expected to sign the charter membership list.

This new congregation is in northeastern Baltimore, a section of expanding housing developments occupied largely by white-collar workers. There is only one other church, Methodist, in the area.

Nearest Lutheran church is St. John's, at Parkville, where "Cub Hill Sunday" was held the previous week. At this service Pastor Charles P. Cressman released 17 members to the new mission, and the unencumbered offering, more than $300, was given to Christus Victor.

Assisting Mission Developer Paul Manrodt in the organization service were his father, the Rev. Manfred Manrodt, and brother, the Rev. David Manrodt. The Rev. J. Leon Haines, synod mission director, also took part.

Missions Making Progress

THE NEW MISSION at Severna Park has optioned property for a house-chapel. Services are now conducted in the Earleigh Heights fire house. Despite heavy rain, 88 persons attended Easter services. The Rev. Donald F. Sause is the developer.

PASTOR EUGENE A. GARDNER has accepted a call to develop a mission in the Woodlawn area, suburban Baltimore. Property has been acquired for a parsonage.

SEABROOK, a suburb of Washington, is scheduled for survey this summer by the Board of American Missions.

RESURRECTION CHURCH men surveyed the Damascus area, north of Washington, on April 20, as possible mission field.

PARISH QUARTERS for Stoney Creek, the Rev. Valdis Mezezers, pastor, was held April 27. Ground was broken March 30 for Holy Comforter Church, Washington, the Rev. Charles P. Gartner, pastor. Director Haines took part in both services.

Negro Heads Church Council

NEWLY ELECTED president of the Council of Churches and Christian Education for Maryland and Delaware is the Rev. Arthur Jerome Payne. Dr. Payne is pastor of Enon Baptist Church, largest Negro Baptist church in Maryland, and the first Negro to head the two-state religious group.

In 35 years as pastor, Dr. Payne increased Enon's membership from 300 to several thousand. He was educated at Union University, Richmond, Va., and did graduate work at Columbia University, Union Theological Seminary and Morgan College.

Synod House Improved

BECAUSE of the number of meetings at which lunch is required, a kitchenette has been installed in the basement of the Synod House. Two clerical members of the executive board contributed time and skill in finishing the room with an acoustical ceiling, presented by a lay member of the social missions committee.

Confirmation classes of St. Mark's Church, Hampstead, visited the Synod House on May 3. President J. Frank Fife conducted a tour of the headquarters.

ASCENSION CHURCH, Baltimore, seeks to raise $50,000 by July 1 so that work can start on the new parish education building.

Jai Alai Game Rejected

JAI ALAI won't be played in Maryland. The racket game, a Cuban import holding a strong attraction for gamblers, was prohibited by legislative action in the state.

The Council of Churches' social action department, headed by Miss Mildred Atkinson, led Maryland churches in the fight against the game. A thousand church people turned out for a hearing on the measure.

SOUTH CAROLINA

Evangelism Mission Date Set for Twenty Churches

By WYNNE C. BOLIEK

COLUMBIA—Churches in central South Carolina are making plans for an evangelism mission Sept. 21-25. Area chairman is the Rev. Guy C. Cruse, of Leesville. The Rev. Earl Loadholdt, of Batesburg, is secretary, and Frontis Smith, of Batesburg, is treasurer.

COMMENCEMENT SPEAKER for Newberry College on June 1 will be the Hon. William Jennings Bryan Dorn, South Carolina's third district congressman. The baccalaureate sermon will be delivered by Dr. R. A. Goodman, retired head of the college Bible department.

LUTHERAN CHARITY SOCIETY of Charleston has approved final plans for building a new dormitory at the Franke Home, at a cost of $100,000. The addition will make possible the care of 26 more persons in this institution.

Palm Sunday baptism at Reformation Church, Columbia
Younginer and Hamiter twins are at left, center row

Limited space didn't prevent the Rev. Ernest T. Burns, of Good Shepherd Church, Walterboro, from conducting a pastor's class. It got started April 27 in the parsonage garage. A church bulletin announcement said: "We regret, because of limited space, only a limited number can be enrolled for each class. However, repeat classes will be held."

Lexington Church Dedicated

DEDICATION of the new $315,000 St. Stephen's Church, Lexington, was held March 23. Pastor Ralph I. Luman preached, and President Kinard assisted in the service. The building program began during the pastorate of the Rev. Vernon F. Frazier.

PRE-CONFIRMATION rallies were held for congregations in two areas of the synod on March 23. One was in Ascension Church, Columbia, with the Rev. J. Benjamin Bedenbaugh speaking. The other was in St. Barnabas Church, Charleston, with Dr. Abdel Ross Wentz as the speaker.

REFORMATION CHURCH, Columbia, is holding a "Faith and Life Crusade," extending from Easter to Pentecost. Emphasis is being laid upon attendance at worship, Bible study and prayer services.

Reformation Church had a special event to report on Palm Sunday: Pastor A. Kenneth Hewitt baptized seven babies at one service, including two sets of twins. The twins, children of Mr. and Mrs. Walter Younginer and Mr. and Mrs. John Hamiter, were not the first ones to make their appearance at Reformation Church. Dr. Hewitt baptized four sets since last year.

ST. MICHAEL'S CHURCH, Greenville, was the first congregation in this area to receive copies of the new *Service Book and Hymnal*. This congregation is planning construction of additional facilities.

Spirit of Evangelism Sparks Work of Congregations

By ARNOLD H. KAITSCHUK

CHICAGO—Congregations in the Wartburg Synod are awakening to the challenge of lapsing members as a field for evangelism. The Rev. E. W. Belter, new synod director of stewardship, evangelism and missions, reports marked interest in the current campaign to reclaim straying communicants.

Synodical visitors are meeting with church councils and evangelism committees to plan the program, which includes starting a Bible study course in each congregation. Heavy emphasis is laid on the fact that the church is here to save souls; councilmen and committee members are learning they must work with those who are neglecting the means of grace, Pastor Belter said.

"We cannot forget the inreach of evangelism in our enthusiasm to reach out for the unchurched," he said.

SEM Director Installed

Pastor Belter was installed in the newly created SEM post on March 2 at Emmanuel Church, Racine, Wis., by his father, Synod President R. R. Belter. He took office last Jan. 6.

"Give no quarter, but wage the battle with the love and power of God," the executive charged his son.

Three other synod officers, Vice President E. R. Morack, Treasurer R. L. Boulton and Statistician J. A. Goeken, took part in the service before a full congregation. Afterward Pastor and Mrs. Belter entertained more than 60 pastors, wives and family members at an open house in the synod's "second parsonage," the Belters' Racine home.

Third Expansion in Seven Years

NORTHLAKE CHURCH, Melrose Park, Ill., is undertaking its third expansion program in seven years. The congregation pledged $53,000 as a "down payment" on the $161,000 project.

Plans prepared by Architect T. Norman Mansell call for a new wing to accommodate church school classes and youth activities, and a remodeled church front.

The congregation put a basement under its 80-seat chapel in 1952. Then the church was lengthened in 1956 with a new chancel, increasing seating capacity to 160 persons. At the same time two homes at the rear of the church were converted to classrooms.

Brotherhood Meets in Baroda

WARTBURG SYNOD BROTHERHOOD met Apr. 13 at St. John's Church, Baroda, Mich. Synod President Belter installed the new officers, headed by Arthur Hertel, of St. Simon's Church, Chicago, as president. Speaker was Howard Logan, executive secretary of the United Lutheran Church Men.

FAITH CHURCH, Joliet, Ill., has installed a new sound system. The Rev. F. W. Brandt, of Osterburg, Pa., was guest missioner at a recent mission week program.

Clerical Roll to Add New Names

THREE SONS of the synod, graduating this month from Chicago Seminary, have accepted calls to Wartburg churches. Lloyd Buss, of Golden, Ill., will be assistant at St. John's Church, Springfield, Ill. Paul Kappes, of West Allis, Wis., will be pastor of St. John's Church, Bremen, Ill., and his brother, Vernor Kappes, will be assistant at Emmanuel Church, Racine, Wis.

Roger Treadway, a middler at Chicago Seminary, will work full time in Holy Cross parish, Virden, Ill.

The Rev. John Hering, taking graduate work at the seminary, is serving Honterus Church, Gary, Ind.

GOLDEN ANNIVERSARY of ordination will be celebrated this spring by the Rev. Curt Seidenberg, former pastor of St. John's Church, Baroda, Mich. He is living in Appleton, Wis.

Conference Home for Aged Nearing Completion in York

By PAUL LEVI FOULK

YORK—Dr. Ralph C. Robinson, secretary of the Central Pennsylvania Synod, spoke April 20 at the cornerstone laying for the Lutheran Home for the Aged, being erected by the Lutheran Welfare Service at Priority Road and Kelly Drive.

Taking part in the ceremonies were Dr. Kenneth S. Ehrhart, York conference president; the Rev. Gordon E. Folkemer, president of the Lutheran Welfare Service board; E. Maurice Grass, chairman of the building committee; and the Rev. Franklin Patschke, conference chairman of social missions.

Designed to care for 45 guests, the home is expected to be completed in September. It will cost about $980,000.

Churches Add Facilities

REDEDICATION services were held March 30 at Christ Church, Manchester, after a $76,000 improvement program. Dr. Harry F. Baughman, president of Gettysburg Seminary, spoke. The congregation celebrated its 100th anniversary April 9, with Conference President Ehrhart and Dr. Ralph Robinson, synod secretary, speaking.

IMPROVEMENTS costing $100,000 were dedicated March 16 at St. Paul's Church, Dillsburg. President Putman and the Rev. Charles F. Trunk, Jr., of Frederick, Md., were the speakers.

ST. MATTHEW'S CHURCH, Hanover, dedicated a $35,000 parsonage on April 13. St. Paul's Church, Spring Grove, rededicated its renovated church organ. Christ Church, Dallastown, is planning expansion. Luther Memorial Church, York, is seeking $145,000 to build a church school.

Two New Pastors Installed

FIRST FULL-TIME PASTORS have been installed in Grace Church, Roundtown, and Calvary Church, Dover, which were formerly in one charge. On March 30, Synod President Dwight F. Putman ordained and installed the Rev. Ferdinand Haase in the Roundtown church. The sermon was preached by the Rev. Richard C. Wolf, of Gettysburg Seminary.

On April 20, the Rev. Henry G. Springer was installed at Dover by the Rev. Arthur Yeagy, assistant to the synod president. Pastor Springer, a native of York, served previously at Felton and Tyrone.

INSTALLATION of the Rev. Franklin D. Fry as pastor of Christ Church, York, has been set for June 29. Taking part will be the pastor's father, Dr. Franklin Clark Fry, ULC president; Synod President Putman, Conference President Ehrhart, and Dr. Luther A. Gotwald of New York.

ST. PAUL'S CHURCH, Dillsburg, dedicated its $100,000 church school building on

Happy event for York's inner mission agency *While E. Maurice Grass, building committee chairman for new Lutheran home for aged, puts cornerstone in place, Pastors Gordon E. Folkemer, Franklin Patschke, Ralph C. Robinson, Kenneth Ehrhart and Russell T. Shilling observe proceedings with delight.*

PA.: YORK . . .
March 16. Synod President Dwight F. Putman spoke.

Luther League Holds Retreat

DR. GERALD G. NEELY, New Freedom, spoke at the conference Luther League retreat held April 13 at Holtzschwaam (Paradise) Church, near East Berlin. Pastor George A. Clark has resigned the Paradise charge to accept a call from Conemaugh, Pa.

THE REV. CARL E. YOST, McClure, was called to West Manheim Parish, Hanover, to succeed the Rev. Russell Shilling, who became executive secretary of the Lutheran Welfare Service.

Urban Study to be Started On Pittsburgh's North Side

By LUTHER E. FACKLER

PITTSBURGH—A detailed study of North Side Pittsburgh will be started next month under direction of the National Lutheran Council's Urban Planning Division.

Seventeen Lutheran churches in the area will co-operate in the study. It will analyze the membership of each church, showing distribution, age, distance from church, and the leadership potential.

Representatives of the churches will hold a preliminary meeting June 11 to launch the project. Monthly meetings to report progress will follow. A workshop to study results will be held early in 1959.

The North Side study program grew out of a meeting last November, when pastors of churches in changing neighborhoods heard the Rev. Walter Kloetzli, Jr., NLC secretary for urban planning.

ULCW to Hold Retreat

NINTH ANNUAL RETREAT of the United Lutheran Church Women will be held at Camp Lutherlyn June 6-8. Miss M. Clara Sullivan, a missionary to Malaya now on furlough, will speak.

The synod ULCW convention will be held at Thiel College in August.

Carlson Succeeding Knaus In Pittsburgh Student Work

The Rev. Charles W. Carlson has accepted a call to become executive director of the

Lutheran Student Foundation of Western Pennsylvania, and campus pastor for Greater Pittsburgh. He began his duties on May 1.

Pastor Carlson had served St. Mark's Church, Oakland, Maryland, since his ordination in 1955. He is a graduate of Gettysburg Seminary.

He will be chaplain to Lutheran students of the University of Pittsburgh, Carnegie Tech, Chatham College, and several nurses' training schools in the area. The Foundation is supported by the National Lutheran Council.

Pastor Carlson succeeds the Rev. Earl T. Knaus, Jr., who last August became eastern regional director for the NLC division of college and university work.

A RECORD NUMBER of choristers and guests assembled for the annual Pittsburgh Synod Choral Festival. Featured was a rehearsal and singing of the vesper service from the new *Service Book and Hymnal.*

Guest choirs were from First Church, Butler, and Grace Church, Rochester. Also performing was the Thiel College choir directed by Marlowe Johnson.

Thiel Commencement June 1

DR. EDWARD H. LITCHFIELD, chancellor of the University of Pittsburgh, will speak at the 84th commencement of Thiel College on June 1. The exercises will be held outdoors in the amphitheater of Greenville's Riverside Park.

Honorary degrees will be conferred upon

PA.: PITTSBURGH . . .

H. H. Harman, a trustee for more than 50 years; Arthur B. Goetze, of Short Hills, N. J., president of the Western Electric Co.; Walter H. Sammis, of Akron, Ohio, president and director of the Pennsylvania Power Co.; and the Rev. George E. Little, of Aspinwall, synod secretary of statistics.

Camp Sequanota Grants Gas Exploration Rights

By ROBERT G. SANDER

JOHNSTOWN—Camp Sequanota may be sitting pretty. Petroleum experts think the Lutheran summer meeting grounds are right above a natural gas deposit.

The camp's board of directors has authorized a Uniontown firm, Eberly and Snee, to drill for gas on the camp property. The company already had leased other tracts in the area near Jennerstown.

Terms provide for payment of a delayed royalty of one-eighth of any gas or oil struck in the camp boundaries. The board retains the right of approving all drilling sites.

Sequanota is operated jointly by the East and West Allegheny Conferences, Central Pennsylvania Synod. The 1958 season opens June 9 and extends through Aug. 18. Churches in the two conferences will receive a special offering for the camp on June 29.

Church Women Hold Rallies

UNITED LUTHERAN CHURCH WOMEN of both conferences held spring rallies in early May. The West Allegheny group met in Christ Church, Sipesville, on May 7. East Allegheny women met the next day at St. Matthew's Church, Martinsburg. Miss Betty Edwards, education secretary of the ULCW, spoke at both rallies.

CHILDREN'S WORK secretaries of West Allegheny churches met with Mrs. Clyde H. Rodgers, conference children's secretary, and Miss Evelyn F. Emig, synodical children's secretary, on May 10 in Mt. Calvary Church, Johnstown.

Sons-For-Ministry Retreat

CHRISTIAN education committee of West Allegheny Conference will hold a "Sons-for-the-Ministry Retreat" at Camp Sequanota on June 8. With fifteen congregations in the conference currently without pastors, increasing concern has been felt for training more pastors. The retreat is planned to acquaint high school youths with the work of the ministry.

GROUND WAS BROKEN for the new parsonage of Claysburg Church on March 23. It will be built this summer. Pastor is David N. Kistler.

STOYSTOWN PARISH dedicated a new eight-room parsonage on April 13. Dr. Clarence C. Otto is the pastor.

BENSCREEK CHURCH, Thomas Mills, rededicated its enlarged building April 26 and 27. Synod President Dwight F. Putman, Dr. Walden M. Holl and the Rev. Robert G. Sander spoke.

Other participants at dedication services during the following week were Pastors Roderic N. Senft, Jennerstown; James N. Fisher, New Philadelphia, Ohio; Robert M. Wise, Davidsville; Luther Gotwald and Russell Shilling, York.

Church Lays Cornerstone

TRINITY CHURCH, Johnstown, laid the cornerstone for its new building at special services March 30. The Rev. Arthur E. M. Yeagy, assistant to the synod president, was the speaker. Marlyn R. Fetterolf is chairman of the church building committee. The Rev. Harold L. Rowe is the pastor.

Some members of Trinity went to Philadelphia March 16 for the investiture of Miss Ruth Marie Lowery, at the Deaconess Motherhouse. Miss Lowery was graduated last year from the Lankenau Hospital School of Nursing. She will complete her basic courses in religion next year in the Baltimore Motherhouse.

PASTOR ALFRED M. STRANG resigned the Hooversville-Lambertsville charge effective May 1. Pastor C. Edward Noel resigned the Salisbury charge effective the same date.

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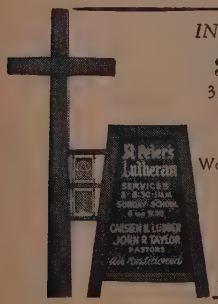

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Synod Convention Calendar

May 12-14
- MICHIGAN: Faith Church, Grand Rapids
- WEST VIRGINIA: West Virginia Bldg., Jackson's Mill, Weston
- INDIANA: Grace Church, Columbia City

May 12-15
- CENTRAL STATES: St. Paul's Church, Wichita, Kan.
- FLORIDA: St. Paul's Church, Clearwater
- PACIFIC SOUTHWEST: Christ Church, San Diego, Calif.

May 19-22
- IOWA: St. John's Church, Council Bluffs
- ILLINOIS: Luther Memorial Church, Chicago
- OHIO: Weaver Chapel, Wittenberg College, Springfield
- PACIFIC: St. Mark's Church, Salem, Ore.
- PENN. MINISTERIUM: The Inn, Buck Hill Falls
- ROCKY MOUNTAIN: St. Luke's Church, Albuquerque, N. M.

May 20-22
- NORTHWEST: Fox Point Church, Milwaukee, Wis.

May 25-27
- CARIBBEAN: Redeemer Church, Puerto Nuevo, San Juan, P. R.

May 25-28
- NEW JERSEY: St. John's Church, Ocean City

May 26-27
- TEXAS-LOUISIANA: Trinity Church, Victoria, Texas

May 26-29
- MARYLAND: St. John's Church, Cumberland

June 2-4
- SLOVAK-ZION: Holy Trinity Church, East Pittsburgh, Pa.

June 2-5
- CANADA: Zion Church, Pembroke, Ont.
- CENTRAL PENNSYLVANIA: Christ Chapel, Gettysburg College, Gettysburg
- NEW YORK AND NEW ENGLAND: Wagner College, Staten Island, N. Y.
- PITTSBURGH: Thiel College, Greenville, Pa.

June 8-11
- ICELANDIC: First Church, Winnipeg, Man.

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—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

HAASE, FERDINAND. To Grace Church, Roundtown.

YOST, CARL E. To West Manheim parish.

MARYLAND

BLANSET, RAY. From Faith Church, Congress Heights, Washington, D. C. To Haven Church, Hagerstown.

SCHOENEMAN, PAUL E. From Elias Church, Newmanstown, Pa. To Augsburg Church, Baltimore.

PENNSYLVANIA MINISTERIUM

BARTELT, FREDERICK. From Reformation Church, Long Branch, N. J. To Advent Church, Philadelphia.

FLUCK, WILLIAM. To Christ Church, Allentown, assistant pastor.

HARTMAN, RAY H. From Trinity Church, Philadelphia, associate pastor. To St. Mark's Church, Conshohocken.

URICH, FRANK M. From Trinity Church, Philadelphia. Retirement.

PITTSBURGH

CARLSON, CHARLES W. From St. Mark's Church, Oakland, Md. To Lutheran Student Foundation of Western Pennsylvania, executive director.

ROCKY MOUNTAIN

FREY, WALTER. From Good Shepherd Church, El Paso, Tex. To Alamogordo, N. M., mission developer.

GERBERDING, JOHN H. To Epiphany Church, Denver, Colo.

SKINNER, HAROLD G. From Christ Church, Cheyenne, Wyo. To Trinity Church, Canon City, Colo.

SLOVAK ZION

HIBIAN, VLADIMIR L. From St. Paul's Slovak Church, Bronx, N. Y. To Dr. Martin Luther Church, Cleveland, Ohio.

SOUTH CAROLINA

FRAZIER, VERNON F. From LWF work, London, England. To St. Matthew's Church, Charleston.

WARTBURG

BELTER, E. W. From Peace Church, Steelville, Ill. To Synod Director of Stewardship, Evangelism, and Missions.

FRENZEL, J. R. From Tabor Church, Chicago. Retirement.

WESTERN CANADA

SCHOEPP, LOUIS F. From St. John's Church, New Sarepta. To Spruce Grove-Stony Plain parish, Alta.

WEST VIRGINIA

AURAND, CHARLES W. From Lilly-Gallitzin parish, Pa. To St. Paul's Church, Huntington.

RENN, WILLIAM A. From St. John's Church, Oakland, Md. To Trinity Church, Wheeling.

MISSIONARIES

ARRIVALS

FROCK, GEORGE. From Malaya. 1132 Woodlawn, Springfield, Ohio. March 25.

HOSTERMAN, MAEBELLE. From Liberia. Aaronsburg, Pa. April 12.

SNYDER, SARAH. From India. c/o Andrew Fetzko, 159 Adamsville Road, Somerville, N. J. April 28.

WILEY, JOSEPH. From Liberia. 81 Hanover Road, Reisterstown, Md.

DEPARTURES

SLIFER, PAUL A. To Liberia, April 24. Lutheran Mission, Monrovia, Liberia, West Africa.

DECEASED

THE REV. CARL W. NUTZHORN, 59, pastor of Holy Trinity Church, Rockville Center, N. Y., died April 14.

A native of Englewood, N. J., Pastor Nutzhorn was a graduate of Wagner College and Philadelphia Seminary.

Before coming to Holy Trinity, which he served for 34 years, he was pastor of St. Paul's Church, Valley Stream, N. Y.

Surviving are his wife, the former Lorena Robbins; a son, Carl; and four sisters, Mrs. Emma Dryburgh and Ina, Minna, and Dorothy Nutzhorn.

Funeral services were conducted April 17 at Holy Trinity Church by Dr. Paul Andrew Kirsch, president of the New York and New England Synod, and Pastors Edmund A. Bosch and Charles D. Trexler, Jr.

Interment was at Greenfield Cemetery, Hempstead, L. I., N. Y.

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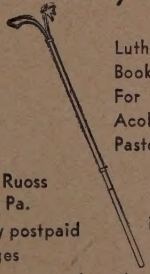

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IN CONCLUSION . . . . . .

READERS INQUIRE occasionally why we print so many news items about Roman Catholics. There's an easy answer. Roman Catholics are a big, powerful, active group. They're constantly making news. Whether we like it or not, what they do has an effect on our own religious and social life.

We try to print the news, whether it's favorable or unfavorable, without taking sides. If they know the facts, the people who read THE LUTHERAN are able to make up their own minds.

Providing information as quickly as possible is important. There's great value in knowing what's going on before it reaches the point where it can no longer be stopped. To avoid religious strife in this enlightened age, public opinion must express itself so correct decisions can be made in time by those in authority. Providing the facts on which such opinions can be based is our business.

RECENT EXAMPLES of the results widespread publicity can achieve are seen in the efforts to have the United States send an ambassador to the Vatican; and those which tried to keep the film *Martin Luther* out of theaters and off television. In both cases overwhelming public reaction brought about a result satisfactory to the majority of the freedom-loving American people rather than one which would have pleased only a single church group.

All the time, all over the world, powerful groups are trying to arrange things to benefit themselves. Often their plans infringe on the freedom of others. If they can act quietly and secretly, they can sometimes get away with it.

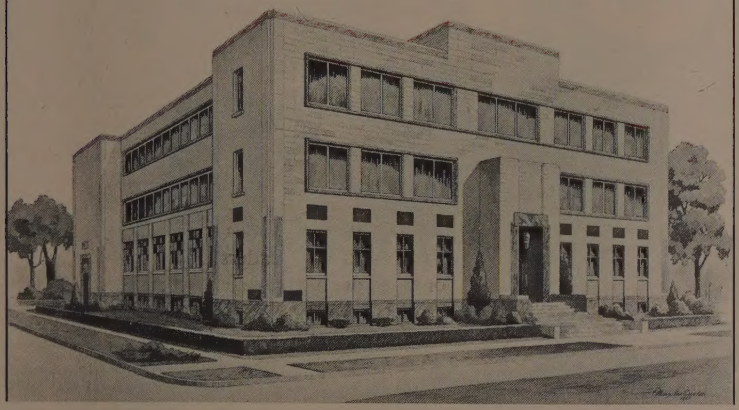
The Communists in East Germany, for example, are very unhappy about the publicity given to their fight against the church. They'd like to find some way to silence Bishop Dibelius, who is a brave spokesman for religious freedom. Whenever they can, they bar or confiscate church journals that dare to print the full facts. In these actions, they are typical of any dictatorial group that has to keep itself in power. It points up the words that Jesus spoke in a somewhat different context, when he said, "You shall know the truth, and the truth shall make you free."

In publishing news, we try to pick items that are most interesting and important to our readers. Sometimes these reports do not appear in the daily press and are not broadcast over radio or television stations, which fear reprisals from pressure groups, or possibly from advertisers. That's one reason why church periodicals are so important and why church members—and others—should read them.

THE DOZEN ARTICLES that appear each week in "Church in the News" are selected from hundreds. A half-million words of news, press releases and reports have to be boiled down to six printed pages. Some themes occur again and again. Our files are always bulging with material on race relations, church-state affairs in Iron Curtain countries, religion in public schools, social problems here and abroad, as well as the constant flow of news from our own church and its sister Lutheran churches.

We print some things we wish we wouldn't have to print. There's no choice. They're happening and they affect us. People need to know about them, because eternal vigilance is still the price of liberty. —ALBERT P. STAUDERMAN

Our Record in 1957



- A NEW BUILDING. The planning and bringing to completion in 1957 of our enlarged and modernized Home Office building has been an exciting project.
- INCREASE IN BUSINESS. A 32.7% increase in issued life insurance over the preceding year is encouraging evidence of the esteem in which our product and our service is held by policyowners in 22 states.
- INSURANCE IN FORCE. Lutherans now own over $435,000,000 of Lutheran Mutual life insurance. By the end of 1958, we will be near the half billion mark.
- ASSETS. Our assets now amount to $89,963,601, an increase of over $8,000,000 in the last twelve months.
- INCOME. Total for 1957 was $15,383,496, up from $13,868,953 in 1956.
- SURPLUS FUNDS. An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now $6,983,355.

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